

VOL. I. SAN FRANCISCO, SATURDAY, AUGUST 10, 1867. NO. 31.

LITERARY.

For the Banner of Progress.

Twenty-one To-day.

My natal day! once more I hail its dawn,
And once again the past minutely scan;
For now, alas! my boyhood's days are gone;
And I must take the "toga" of a man.

To some, the manly age may seem to be
The glad fruition of expected joy;
But different far the thoughts that crowd on me:
There's sorrow in the thought—no more a boy!

For while to some life's way seems filled with thorns,
To me its path has seemed with roses strewn;
So, while they hail its chill December storms,
I look with sadness on its ripening June.

Not that the "buds of promise" are less fair,
For years to come, than in those passed away;
But youthful joys in riper years are rare—
Then sterner duties hold enduring sway.

But now the opening scene is closed at last,
The second comes: the third will close the line!
O, may I have the strength to do my task,
And leave some "footprints on the sands of time"!

Not as the conqueror's, writ in human gore,
Nor undeserving, would I live in song;
A conscience free from guile I'd prize far more
Than princely diadems, if won by wrong.

But in what path soe'er my lot may be,
In ways obscure or e'en in Honor's hight,
With Truth my guide, to Wrong I'll ne'er bow knee—
I'll live for Truth, and battle for the Right!

JOEL K. DRIGGS.

COMMUNICATIONS.

SYSTEMS OF RELIGION, ANCIENT AND MODERN.

NUMBER TEN.

Niebuhr, the celebrated researcher and truthful historian, has proved, conclusively, the uncertainty of the Greek system of chronology beyond the Olympiads, and also that the chronology of Eusebius, as we find it preserved in the Armenian translation, supplies merely isolated, yet some important data for the Assyrian and Babylonian chronology beyond the era of Nabonassar. In regard to the Jewish computation of time, there is no evidence of a reliable character showing any connection in their chronology, prior to the time of Solomon. "All there is remaining of the system of ancient chronology, beyond that fixed point, is found in the melancholy legacy of the seventeenth and eighteenth centuries; a compound of intentional deceit and utter misconception of the principles of historical research." The celebrated German author, Bunsen, says, "This fact must be explained. To deny it, after investigation once incited and begun, would imply, on the part of such investigator, small knowledge, and still smaller honesty. But much is wanting, we are convinced of it, that religious truth should be thus tied to questions of literature, or of chronology. Christian faith no more reposes upon the *chronology* of Genesis, than upon its physics, and its astronomy; and besides, to restrain ourselves to the subject that occupies us, the career of examination has been largely opened to us by men who certainly were far from holding Christian orthodoxy cheap." He goes on to say, that "it must be known that I wish to make a public monument, of which the interpretation, if this be admitted, will push back the bounds of historical certitude beyond everything that can have been imagined up to to-day... Because one must not dissimulate. Manetho places King Mencheres in the fourth dynasty; and the most moderate calculation, if one follows the ciphers of Manetho, makes the author of the third pyramid remount beyond the *fortieth* century before our era. A monument of six thousand years! And what a monument!....We obtain the sum of sixty-three years, which, joined to the 4073 years, result of the preceding calculation, would give, to the end of the reign of Mycerinus, the date of 4136 before Christ." The precise meaning of the above extract is simply this: the third pyramid was built in Egypt, 153 years before the world's *creation*, and 1809 years anterior to the *flood*, according to the "Petavian" chronology of that Catholic Church, in which the widely known author and historian, M. Lenormant, is a most devout communicant. In order to satisfy the minds of any who might otherwise feel disposed to quibble and deny that what is here stated is nothing more than mere assertion, I will give the authority from whence I draw my conclusions, that all may judge for themselves. The Rev. Dr. John Kenrick, author of many standard classical works, and of "Egypt under the Pharaohs," 1850—one of the most brilliant Protestant scholars of England; James Cowles Prichard, M. D., F. R. S.—the noblest champion of the "unity of the human species;" Chev. Christian C. J. Bunsen—the successor of Niebuhr, as Prussian Ambassador at the Court of Rome, and of Wilhelm von Humboldt, at that of St. James—the pupil of Schelling, and friend of Lepsius; Prof. Charles Lenormant, the companion and disciple of Champollion-le-Jeune, alike famed for Hellenic erudition, and for severe Catholicity, who now fills the chair of Egyptology, vacated by Letronne's demise, at the College de France.

Luke Burke's writings are full of pith and point; his Critical Analysis of the Hebrew Chronology is full of interest, and a most complete production, as much so as any of which literature can boast. Here is a specimen: "Such, then, is the character and importance of the most brilliant and important of Primate Usher's improvements in chronology! (as Dr. Hales terms the fabulous notion that Abraham was *not* the eldest son of Terah!) It consists, first, of an argument that turns out to be groundless in every one of its elements, and which, if well founded, would prove the Old Testament to be one of the most absurdly written books in existence; and secondly, of an assumption which, apart from this argument, is wholly gratuitous and improbable, and which also, if admitted, would bear equally against the character of the very writings for the support of which it was invented. And it is by such arguments as these that grave and learned divines seek to ascertain the realities of ancient history, and endeavor to place chronology upon a rational and sure foundation! And it is to such as these that men of science are required to bow, at the risk of being deemed skeptical, dangerous, profane, etc., etc. For it must not be supposed that the present is an isolated or exceptional instance of the logical argument. On the contrary, it is a rule. Volumes upon volumes have been written in precisely the same spirit—volumes numerous enough, and ponderous enough, to fill vast libraries. Until a comparatively late era, all historical criticism, on which Scriptural evidences could in any manner be brought to bear, was carried on in this spirit. Nothing else was thought of; nothing approaching to genuine independence would have been tolerated. And thus the human world rolled round, century after century; the brave trampled upon by slaves; the wise compelled to be silent in the presence of fools; the learned alternately serfs and tyrants, deluded and deluding, cheating themselves and cheating others with sophistries which, upon any other subject, would disgrace even the mimic contest of schoolboys! For ourselves, we should feel a humiliation in contending with such sophistries seriously, and in detail, were we not firmly convinced that to do so is not merely the most legitimate, but also the only mode by which truth can be rendered permanently triumphant. Wit and sarcasm may obtain a temporary success; they may awaken minds otherwise prepared for freedom; but they are often unjust, usually unbenevolent, and consequently, in the majority of cases, they merely awaken antagonism, and cause men to cling with increased fondness to their opinions. Nothing but minute, searching, inexorable argument, will ever obtain a speedy or a permanent triumph over deep-seated prejudice." Noble truth, well put forward!

J. D. PIERSON.

SPIRITUALISM.

NUMBER SIX.

In Deut. xviii. 9–14, there are no fewer than eight different grades of divination mentioned: 1st, A reader, or interpreter of divinations; 2d, A practicer of occult arts; 3d, An augurer; 4th, An enchanter, or one who gained the ear of the gods through incantation and invocations, or prayer, praise, and song; 5th, One who dealt in charms and amulets; 6th, A soothsayer, or one who possessed a familiar spirit, who served him at all times; 7th, A wizard, or wise man, who, being in possession of more wisdom than his fellows, could, by his wider observation, greater experience, and common sense, divine the past, present, and future; 8th, A necromancer, equivalent to the modern term, "Spiritualist"—one who consulted the spirits of the dead. The writer of Deuteronomy evidently intended to include in the category every system of divination, all of which he condemned as unlawful, except the Mosaic, which, of course, none could practice but the priests. Balaam has a prominent position in Scripture history as a soothsayer and divine. His pretensions are considered valid and the guardian spirit of Israel, the familiar of Moses, condescends to use him as a medium to communicate with Balak, king of Moab, and gave him the "vision of the Almighty, falling into a trance, but having his eyes open." Even Balaam's ass was a medium, and a trance speaker. If the Scriptures present one fact more forcibly than another, it is this: there was a continual demand for counsel in regard to coming events from supernal sources; there is manifested a conscious lack of experience, which no other source could supply. Believing every part of Nature to be acted upon by spiritual beings, or gods, and in their power to communicate, from their own intense desire to receive those communications, they could not do otherwise than construct systems of divination, from the simple drawing of lots to the more complex geomantic and astrological, as an alphabet for the reading of the will of the gods, "the whole of which," says Wilson, in his Dictionary of Astrology, "is the effect of that sympathy, which pervades all Nature and which is the fundamental principle of all divination, under whatever form practiced, where the querent (questioner) and the artist (medium) *are sincere*. There is nothing in it either celestial or diabolical, meritorious or criminal, good or evil. A person is equally justifiable in making an inquiry into one thing as another; and to propose a horary (astrological) question is an act as indifferent in itself as to ask, What is o'clock? It contains nothing supernatural, for it is Nature itself, operating in its usual way. It is the same kind of sympathy which causes the magnet and iron to attract each other—a detached portion of the earth to return to the common center—the water to approach the luminaries—the child to approach the nipple—the planets to revolve around the sun—the needle to point to the pole—the husband to suffer the pain of gestation alternately with his wife, and to have milk in his breasts at the time of parturition—the mother to feel the flow of milk into her breasts some seconds before the child awakes—the marks imprinted on the child in the womb by the mother's wants or fears—the increasing or diminishing color of a fruit-mark, as the fruit it represents is in or out of season—the turbulence of wine at vintage-time—the responsive sound of one musical instrument untouched to another that is struck—and a thousand more instances, superfluous to mention. All instinct is sympathy; and the same common affinity between various parts of matter which induces rats to forsake a falling house—ants to quit their nests, carrying their young with them, before an inundation—and dogs to foretell disaster—will enable a human being to propose a horary question at the instant of time when the heavens are favorably disposed to give a solution."

But all diviners are not thus willing to attribute to natural causes and coincidences their powers of divination; the less cultured are like the savage, who "attributes every natural phenomenon, that is inexplicable to him, to immediate spiritual influence. This is so natural to him, and goes so far, that every savage—like Campe's man Friday when he plunges his hand into a boiling pot—rather imagines spirit and magic power in the cause of the smart, than seeks for it in natural causes."

Even Jesus is thought by some to have practiced the arts of divination, as in the case of the woman caught in adultery, when he stooped and wrote on the ground with his finger, which was the practice of the geomancers, who, making from an uncertain and uncounted number of marks of sixteen lines on the ground, erected their geomantic scheme; a relic of which is found in the common "Napoleon's Oraculum," and described at greater length in "Raphael's Prophetic Messenger for 1855." And his birth is announced by the divination of the stars. In this, perhaps, is found a more direct proof that such a person as Jesus existed, than can be found in contemporaneous writers, or even in the vague, untrustworthy writings of the evangelists. B. C. 7, a conjunction of Saturn and Jupiter took place near the first point of Aries. At any time, this conjunction is observed with considerable interest by the astrologer, as a basis of prognostication; but at that time there was a triple conjunction—that is, Jupiter, having passed the conjunction of Saturn, became retrograde and formed a second conjunction, and again, by direct motion, the third conjunction; which, to the Magi, would suggest the birth of a great personage, the change of a dynasty, or other great event which would be looked for in a country governed by Aries; and Ptolemy tells us that Judea *is* governed by that sign.

The Magi, enthusiastic in their study of astral mysteries, could hardly fail to send delegates to Judea, to see if there were anything remarkable transpiring, which might elucidate the art of astral divination. That they followed a star, outrages common sense; that it stood over the house in Bethlehem, is equally absurd; nothing but an astrological interpretation gives it even an air of probability; and then, to the astrological student, it becomes a very easily understood occurrence.

Joseph's "cup of divination" is also a curious admission in favor of divining, by a Biblical writer. The cup is very ancient, and being filled with pure water, or sparkling gems, was looked into by a child, in whom clairvoyance was induced by this means. Another method of the same system is yet practiced in the East: ink is poured into the palm of the hand of a *virgin* child, who looks at it till he or she becomes clairvoyant. For this purpose, children were much sought after. (Acts, xvi. 16–24.) I have seen people using a glass of water, a stone, and a crystal, for the same purpose.

J. W. MACKIE.

ITEMS.

A Peruvian surgeon, who gives ladies small feet, by cutting off the little toe, is about to visit New York.

A Decision.—Judge Wylie, of the Supreme Court at Washington, has decided that a combination of physicians to prescribe their own fees is illegal, and he thereupon materially reduces a doctor's bill in the case before him.

Justly Punished.—In New York, a woman has been sent to jail for defrauding scores of poor sewing girls out of six dollars each, on pretence of taking that amount as security on work which she agreed to furnish the starving girls for a year. She would give them only one batch of shirts, after returning which she would dismiss them.

The Meteors and the Poachers.—On Wednesday morning, two poachers, out in pursuit of their occupation in the upper district of this county, were terrified at the display of "fiery stars," and fearing that the end of the world was coming, they took flight from the hills, and paused not till they reached their own homes.—*Banffshire Journal, Scotland, Nov.* 1866.

Origin of Species—A New Agassiz.

In a recent lecture, Agassiz remarked:

"I have pointed out over a hundred specific differences between the bonal and nervous system of the white man and negro. Indeed, their frames are alike in no particular. There is not a bone in the negro's body which is relatively the same in shape, size, articulation, or chemically of the same composition, as that of the white man. The negro's bones contain a far greater percentage of calcareous salts than those of the white man. Even the negro's blood is chemically a very different fluid from that which courses in the veins of the white man. The whole physical organization of the negro differs quite as much from the white man's as it does from that of the chimpanzee—that is, in his bones, muscles, nerves, and fibers, the chimpanzee has not much farther to progress to become a white man. This fact science inexorably demonstrates. Climate has no more to do with the difference between the white man and the negro and chimpanzee that it has between the horse and the ass, or the eagle and the owl. Each is a separate and distinct creation. The negro and the white man were created as specifically different as the owl and the eagle. They were designed to fill different places in the system of nature. The negro is no more a negro by accident or misfortune than the owl is the kind of bird he is by accident or misfortune. The negro is no more the white man's brother than the owl is the sister of the eagle, or the ass the brother of the horse. How stupendous, and yet how simple is the doctrine that the Almighty Maker of the universe has created inherent species of men, just as he has different species of the lower animals, to fill different places and offices in the grand scenery of nature!"

We are not sure that the above report of Agassiz' opinion is genuine. If it is, what becomes of the Bible doctrine of the creation of Adam as the progenitor of the whole human race, if Agassiz is to be believed? But he has not always entertained and expressed the opinion announced in this recent lecture. Before the rebellion, he maintained the unity of the race; but since it was proposed to enfranchise the negro, giving him equal political and civil rights with the dominant race, his mind has undergone a wonderful change. Now, forsooth, the negro is not even *chemically* the same as other men! He has more salts in his bones! Well, suppose that *all* the differences enumerated above actually exist; how far does it go toward proving that all are not the result of difference of climate and of development? And who is to be the judge as to what "places and offices in the grand scenery of nature" the negro is calculated to fill by his Almighty Maker? Who knows but that it is His will that the black should again become the dominant race, as anciently it was? Agassiz will surely not attempt to confute the facts in human history by his new theory in natural history. He has, in effect, according to the above quotation, made an approach toward the adoption of Darwin's theory of the origin of species by natural selection—a doctrine wholly inconsistent with the Bible account of the creation. If he goes on at this rate, what will the Church dogmatists do with him and his theories? Truly, as the *Hebrew* says, the Bible is not a "scientific book"! M.

Pioneers.—There is a numerous class of Spiritualists in America, which has become such through first witnessing the various phenomena—a class that was always infidel to the cardinal doctrines of creedists. They scarcely ever attended church to listen to pointless and profitless exhortations from scholastic bigots. Spiritualism with them is a scientific religion—in harmony with the laws of Nature, and appealing to the dictates of humanity—a universal theism, which is ere long to embrace in its ample folds the whole world. These Spiritualists are outspoken, bold pioneers in the great cause of human freedom. They have stood the brunt of the battle for nineteen years; and to-day their hearts expand in gratitude to Jehovah that their efforts in behalf of truth are rapidly being crowned with success. All the toils and the privations and the calumnies heaped upon them by priest and press, in consequence of their adherence to Spiritualism, shall yet be to them as pearls of great price.

Spiritualism is cropping out in sections of country that our lecturers have never visited. Mediums are being developed everywhere—in the Church and out. The angel hosts are alive to the vast importance of bridging the chasm that has kept them from communing with their loved ones of earth. The theological bats and owls, with their musty tomes, have ruled mankind through fear too long. But the dawn is now breaking which is to usher in the day of glad tidings to all men. Take hope, then, all ye who are heavy-laden, for Spiritualism is destined to sunder the chains which Bigotry, Superstition, and Error have cast around you.—*Banner of Light.*

Our Treatment of the Indians.—The Daily *Advertiser* contents itself with following the example of Mr. Sumner, and applying the word "swindle" to our treatment of the Indians. But it is a great deal worse than that. True it is, we swindle them in treaties, swindle them in promises and refusing to fulfill our obligations, swindle them by repeated and forcible removals, swindle them of their means of living by imposing bad men upon them as our agents. We do even worse than all this; we rob and cheat them of their lands, deprive them of their means of living, steal their clothing, and finally kill them by the hundred, because they stand up for their rights, or attempt to avenge their wrongs. The great chief, Satanta, lately addressed Gen. Hancock in the following touching and truthful language: "You have cut away all our timber; there are no trees now on this Arkansas river, nor on any of these Northern streams. There are no buffaloes, nor anything we can kill to live on. The white man has driven them all off. We are all poor men, but our hearts are strong; we can make robes and sell them; and such articles as the white man may throw away, we will pick up, and brush off and use, and make the best we can. Send us an agent who is an honest man, and who will not steal half our goods and hide them in the earth."—*Bunker Hill Aurora.*

Love in the Woods.—The *Maine Farmer* tells of a young man and woman who got married in Bethel last winter, and the next day the happy couple started on their honeymoon tour into the woods, where he had contracted to cut a large quantity of cord wood. He built a camp, where she spends her time in promoting the comfort of her husband, and on Saturday night they both make their appearance in the village to secure their supplies for the next week's work, and return on Monday morning to their camp home, as happy as a king and queen.

Selfishness of the Christian Religion.

Did you ever observe the utter selfishness of the Christian religion, with all its boasted charity, its so-called all-embracing, merciful disposition, or its miscalled glorious attributes? Its aim is a narrow circle of selfishness—its heaven peopled with a few—its hell paved with myriads, and the joys of the so-called redeemed resting on a foundation, the corner-stone of which is destruction. Its aim is also the *finale* of a plan begotten in a council, in which an angry God, contending with his offspring, like a blood-thirsty tyrant, can only be gratified with a sacrifice of blood, and the acme of the most glorious anticipations of the true followers of Christ is to rest in the bosom of that tyrant, who hath said, "Vengeance is mine, and I will repay." The Christian conception of the future represents a *finale* of creation, a winding up of human affairs, accompanied by a total destruction of the grand galaxy of heaven—utter demolition; a thirst for the recurrence of the reign of chaos takes possession, and this very spirit manifestly points out the *place* where said dogma was conceived. How utterly false to the ever-recurring phenomena of nature! What a lie thrown into the face of Omnipotence! And is it any wonder that millions, of late years, have embraced the dawn of a brighter day, and cast an influence even upon the adherents of the gospel, dragging them with them, even against their will, toward the vestibule of that temple where true Deity is to be worshiped? O, the spirits of the so-called infidels of former years, powerful as they were in their denunciations of priestcraft, are far more so now, having cast away the clay casket, and with arms of brotherly love drawing nigh unto them the millions ready to become the devotees of the true Deity! O, they make the welkin ring, and shouts of victory are daily ascending, when barrier after barrier is being cast down for the eager multitude to rush into the glorious light—that light which will prove to them food of celestial growth, that manna that is shed abroad with a bountiful hand, unblasted by the breath of priestcraft, unsullied by the smoke of hell!—"*Cerenos,*" *in Banner of Light.*

A decided advance in the matter of Woman's Rights has been made in Holland. The Minister of the Interior has issued a decree admitting women to examination for the position of assistant apothecaries—an occupation hitherto restricted exclusively to men. This measure will enable country doctors to have their prescriptions made up by their wives or daughters, and will thus relieve them from the charges of male assistants.

Facetious.

Punch says it is dreadful to hear of a baby only one month old taking to the bottle.

A young lady who fainted at a "*bare* idea," was last week seen covering her naked eye.

Prentice says that the chief object of a lady in using a fan is to give herself airs.

Why are people who stutter not to be relied on? Because they are always breaking their word.

Before a Fall.—"Pride goeth before a fall." It frequently goeth before a waterfall.

"I can't find bread for my family," said a lazy fellow in company. "Nor I," replied an industrious miller; "I'm obliged to work for it."

Good Advice.—An exchange advises gentlemen not to part their hair behind, for "hair parted in that way reveals a soft spot in the head."

A man who has addressed a stranger by mistake apologizes by saying: "I was mistaken in the person." Many a married couple might make the same apology to each other.

An eloping clergyman, who decoyed away a young girl, asks for a suspension of public opinion. Public opinion would be very glad to see him suspended.

Sabbatarian (to driver of Sunday cab): "But if you don't keep the Sabbath, my friend, you don't keep the law—and then what do you keep?" Cabby: "A wife and seven little 'uns."

Now the "tilting hoops" are going out of fashion, let one thing be said in their favor—the wearers of them were never liable to arrest for "having no visible means of support."

In Washington, a woman shot a man because he did not marry her; in Cincinnati, another shot one because he did. What can a bachelor do to save his bacon?

We think this extract from a medical advertisement is entirely correct: "Consumptives, cough while you can; for after you have taken one bottle of my mixture, you can't."

"Won't you take half of this poor apple?" said a pretty damsel. "No, I thank you, I prefer a better half." Eliza blushed and referred him to her papa.

Experience of a Salesman.—A young man advertises for a place as salesman, and says he has a great deal of experience, having been discharged from seven different situations within a year.

Good for the Stomach.—"Vegetable pills!" exclaimed an old lady; "don't talk to me of such stuff. The best vegetable pill ever made is an apple dumpling. For destroying gnawing of the stomach there is nothing compared to it."

"Well, fellow," said the traveler, "how under the sun came you to be married?" "O, why, that's simple enough," was the reply; "my wife hadn't any husband—and I hadn't any wife—and so we married one another!"

"George, do you remember the story of David and Goliah?" "Yes sir. David was a tavern-keeper and Goliah was an intemperate man." "Who told you that?" "Nobody; I read it; and it said that David fixed a sling for Goliah, and Goliah got slewed with it."

Some poor fellow who has been jilted, we should judge, and brought to grief by some fair one, thus revenges his wrongs: "Eve did not know as much as her daughters of the present day. Had they been in her place, instead of being deceived, they would have deceived the devil."

The following affecting epitaph may be found on a tombstone in Connecticut:

Here lies, cut down like unripe fruit,
The wife of Deacon Amos Shute;
She died of drinking too much coffee,
Anny Dominy eighteen forty.

Dr. Holmes, in the "Guardian Angel," gives us a specimen of the power of the "Bard of Oxbow Village," thus:

"Another's! O, the pang, the smart!
Fate owes to love a deathless grudge—
The barbed fang has rent a heart
Which—which—

Judge—judge—no, not judge. Budge, drudge—fudge!—what a disgusting language English is! Nothing fit to couple with such a word as grudge! And the gush of an impassioned moment arrested in full flow, stopped short, cocked up, for want of a paltry rhyme! Judge—budge—drudge—nudge—Oh! —smudge—misery!—fudge!"

The Banner of Progress.

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A Jewish Commentary on the Bible.

The *Hebrew* of last week has a long article on the Bible. Of course, it means the Old Testament. It says:

"The Bible, in whatever light we view it, is indeed a wonderful production. Whether, as believers in the truth of Divine revelation, we consider it as the emanation from God, or, as skeptics, hold it to be the mere production of human intellect, its permanence and its influence on the minds and actions of man must excite the wonder and admiration of all."

If we believed it to be an emanation from God, in the sense of a revelation of Himself, it might excite our wonder, but it never could stimulate our admiration. It is too full of examples of cruelty, revenge, hatred, and the baser passions of bad men, sanctioned and approved by the Bible God, to cause us to admire it much, unless we were ourselves equally base. But let us make a few further extracts from the *Hebrew*. This short one declares what the Bible *is not*:

"The Bible is not a scientific book; its intention is not to teach geology, or astronomy, or any other science."

We should think not, when it declares that the universe was created in six days; and that Joshua caused the sun to stand still a whole day, and the moon also, both shining at the same time! No, the Bible is evidently not a *very* scientific book!

"It cannot be called a book of history, as it is evidently not intended to make us acquainted with facts and occurrences as they happened in the course of the world and of mankind; it is not a full but fragmentary record even of that part of man's history to which it confines itself. It is not properly—even the Pentateuch is not exclusively—a code of laws, for its injunctions and dictates do not appear in any regular order, but are related merely as they were communicated to Moses, and as occasions sometimes demanded."

Literally, this must mean that the historians of the Bible, and even God Himself, were only occasional contributors to its pages. No "regular order" in a code dictated by the great Jehovah! If "order is heaven's first law," why should not its laws be orderly? The only history of the world, and of man's progress to a certain period, but a "fragmentary record, not a full history"! We thank thee, Jew! We will present your compliments to the orthodox churches.

"Though the most religious, it is yet the least theological of books, so far as theology means a distinctly and elaborately defended system of religion; and the principles it teaches we are to gather from scattered passages, which it would seem as if they appeared there accidentally. It is neither a moral or metaphysical treatise, and of logical analysis or deduction it has little or none. All this the Bible is not."

If the Bible is "the least theological of books," where do the theologians obtain their theology? And the "principles it teaches" were "put there accidentally"! The Doctors of Divinity say God put them there. Is He an accident also? It has little or no "logical analysis or deduction." Well, we are of the same opinion; for that is the reason why Reason rejects its statements as illogical and absurd.

"It is a narrative of a multitude of miraculous facts, which skepticism has often challenged, but never disproved to the satisfaction of man generally; and which, to say the least, must remain unsolved phenomena."

What is a "miraculous fact"? According to the *Hebrew*, as above, it is an unsolved phenomenon, or something which cannot be disproved. But, as skepticism has hitherto challenged the world to prove even one miracle, without being met by a particle of proof, we must conclude that such a thing as a miracle never did and never can take place. And natural law and human reason support this conclusion. Besides, the burden of proof lies upon those who assert the existence of the miracle; it is not our business to prove true that which we deny the truth of. Upon the basis of natural law, we profess to be able to solve all the phenomena called *miracles;* but as transactions out of the order of nature, or supernatural acts, we deny the possibility of their taking place.

"In its relation to man, the Bible, therefore, stands thus: It is the authority for the main principles of his belief; it is the manual of the leading rites and practices of his worship, the grand standard of his morality; his fullest and most authentic communication from his Maker."

A manual, truly! "The Young Man's Manual," quoth Dr. Wadsworth. A manual it is, of superstitious rites and practices; but as a standard of morality—Oh! Every race of people on the earth has its Bible, under a different name, claiming the fullest authenticity from God, and receiving veneration and obedience accordingly.

"Its power over man has been obstinately and long resisted, but resisted in vain. For ages has this artless, loosely piled little book been exposed to the fire of the keenest investigation; a fire which meanwhile has consumed the merits and authority of many a work of philosophy and science; and yet, there the Bible lies unhurt, untouched, with not one of its pages singed. Many an attempt has been made to cast doubts upon its genuineness, originality, and utility; but still it remains the guiding pillar of our wanderings, guiding with certainty to future lands of promise, both in this life and the life to come."

All this encomium upon the Bible would not be needed, if the book was sufficient in itself; but it is precisely because it is deficient in this respect, that it becomes necessary to make all these extravagant claims for it. The only reason that the Bible is still extant, may be found in the fact that those, whose craft and interest are upheld by it, have in turn vigorously supported, multiplied, and promulgated it. And yet, at this day, it does not have one-half as many readers or believers as the Koran, nor one-sixth as many of the latter as the Zend Avesta, or the Shaster. These latter Bibles are *just* as much reverenced and accepted as authoritative among their believers as the Bible of the Hebrews and Christians, and, undoubtedly, contain as many truths worthy of the acceptance and belief of all mankind. Even the *Hebrew* admits as much as this in the following passage:

"The truth which the Bible teaches *is not, indeed, the absolute, abstract, entire truth;* but it is the most clear, consistent, and practical representation of the truth which has ever fallen, or which in this world ever shall fall upon the ear and heart of man. It is, as the amplest, clearest, and highest word ever spoken to man, entitled to *command* our belief, as well as to excite our admiration, and comes over the world and man, not as a suppliant, but as a sovereign, ruling mildly, but with unflinching determination. Its injunctions and instructions have satisfied the souls of millions, and which none ever repented of obeying; and on which many of the wisest, the most learned, the most slow of heart to believe, as well as the ignorant and simple-minded, have at last been content to lean their living confidence and their dying peace."

The illogical statement that the Bible is entitled to *command* our belief—as if belief were not a matter of conviction of the understanding, and not an arbitrary duty to be performed at the command of any one or any thing—might have answered the purpose in the time of Moses, among the ignorant people with whom he had to deal; but it will not pass now with reasoning, thinking minds.

In reading the above commentary from a Jewish source, it must be recollected that the same arguments are made use of by the Christian sects, in support of the Divine authenticity and authority of the New Testament; but that the Hebrews never have assented to one iota of the contents of the latter, and probably never will. Yet, the authenticity of the one, as coming from God Himself, is just as easily established as that of the other; and neither can be proved authentic by the common rules of evidence which govern courts of justice in receiving human testimony. How, then, can they *command* belief in their Divine origin, if they do not even convince the understanding of the truth of the assertion? We see no other way of promoting peace and removing discord in the religious world, than to give up the dogma of plenary inspiration, as applied to the Bible or any other book, and leave the truth it may contain to assert itself by its own inherent authority and power. It will then be placed on a level with all other scriptures, and be received on its merits as a vehicle of truth not unmixed with error, as any production of the human mind would be.

We acknowledge the omnipotence of Truth, whenever and wherever and by whomsoever it may be uttered; but we cannot mistake and accept error for truth, simply because the superstitious and the ignorant have declared in favor of the former, and wish to enforce obedience to it, as if it *were* truth. The right of private judgment has been established *for* mankind *by* mankind, at least in countries having a liberal Constitution, through blood and suffering; and it is too late to promote a reaction in the interest of bigotry and priestcraft to change this mental liberty to bondage. M.

SPIRIT PHOTOGRAPHS have again been taken, in a small town in the suburbs of Boston. A young girl sat for her picture, and, when it was taken, it was discovered that the arms and hands of a lady were represented encircling her neck—the hands meeting around her chin. So thin and gauze-like did they appear, that the face was distinctly seen through them. Even the white linen cuffs on the lady's wrists were plainly visible. The ring-finger and little finger of the left hand were thrust under the girl's collar. The situation of the arms, hands, and fingers preclude any other reason for the appearance of these upon the plates than that it was a spirit manifestation. The girl, while sitting, complained of a kind of blur coming suddenly over her eyes. She sat twice, and the second time felt no such sensation. Eight tintypes were taken, and the result was the same in all of them. Copies were submitted to several photographers, but they could not reasonably account for the appearance. Prof. Gunning, however, writes to the *Banner of Light* that he cannot come to any other conclusion than that it was the work of a spirit friend of the girl. M.

TRIBUTE TO THE MEMORY OF MRS. E. A. BLISS.—The usual lecture at Mechanics' Institute Hall was supplanted on last Sunday evening by a feeling and impressive discourse upon the character of a sister lecturer, who has left the scene of earthly labor, and entered upon a more extended sphere of usefulness and enjoyment. It was an appropriate tribute from one lecturer to the noble qualities of another, in the same cause. We wish, however, that the occasions for such discourses were not quite so frequent. We cannot well spare from the lecturing field such devoted souls as her who has so recently departed. M.

DISCUSSION! DISCUSSION!—While the people of Oregon, in their two principal cities, have been listening to discussions upon the authenticity of the Bible, the Baptists and Methodists have been making arrangements, in this city, for a discussion between the champions of King James' version and the new translation by the American Bible Union—Rev. Mr. Buckbee supporting the latter, and Rev. Mr. Buel defending the former. The hearing occurred on Tuesday, Thursday, and Friday evenings of the present week. M.

THE NEXT NATIONAL CONVENTION.—The National Executive Committee of Spiritualists have appointed the time and place for the next National Convention. Measures should be taken by the Trustees of the Friends of Progress in this city and State to have California represented, if possible, by some persons who have been on this coast, and are already on the Atlantic side. There will not be time to send any one from hence. Action should be had at once on this matter. M.

MASSACHUSETTS SPIRITUALISTS have a most efficient organization. They employ speakers and pay them a fixed stipend, and send them out to lecture in the State at large. The meetings are free, but collections are taken up for the treasury of the Society—the speakers acting as agents for transmission to the proper officers. The system would be a good one to adopt in this State. It would rid us at once of all causes of dissension. M.

A YOUNG man in New York, who had stolen $3,000 from his employers, went to the theater, and was so affected by the play that he gave himself up to the police. What could the pulpit do with such a case? Preachers might preach till they were hoarse, and not accomplish such a work upon the mind, once in a year. M.

The "Devil's Hunting Ground."

A camp-meeting is to be held in Napa Valley, commencing on Thursday evening, Aug. 22d. According to the advertisement now before us, there are to be kept "a boarding tent, hay yard, and fruit stand," the profits from the first of which are to be used in assisting to build a church at Calistoga. The fruit stand, only, is to be closed on Sundays. The sale of board for men and women, and hay for horses, will go on as usual on that day. "No huckstering" will be permitted to outsiders. Strangers are invited to "come up to the *help of the Lord* against *the mighty*." Who "the mighty" are, against whom it is necessary to call strangers to the "help of the Lord," is not stated. We presume, however, that the "old arch enemy" is the personage meant, who is so "mighty" that "the Lord" needs help in order to enable Him to conquer. From all we have ever known and heard of the practices at camp meetings, in the absence of the moon, we infer that the Devil will be too "mighty" for the brethren, sisters, and strangers, combined, unless "the Lord" should conclude to help *them*, which every good soul will earnestly pray He may. There is generally more vice, secret and open, practiced in and around these gatherings, under the cloak of religion, than can be offset by penance and good works for a lifetime on the part of the participants. The amount of good resulting from such meetings in infinitesimally small. A few are psychologized into believing themselves better men and women, but even this effect does not last long. The main object of this meeting is advertised to be to aid in building a church, that some lazy fellow may have a place to preach in for a living, for want of a disposition to work at a more useful and more laborious occupation. The "mighty," against whom "the Lord," it seems, cannot prevail without the assistance of strangers, is evidently, after all, the old Devil of Poverty. He certainly *is* a hard customer, but we doubt that the holding of camp-meetings will vanquish him. What goes into the pockets of church-builders comes out of the pockets of dupes, who are made poorer by the change. M.

Intolerance.

The *Pacific Christian Advocate*, a Methodist paper of Portland, Oregon, dated June 29th, 1867, contained a most uncalled-for attack upon private character—the excuse being that a lady of Port Townsend had become a Spiritualist, and that her husband had since separated from her. As nearly as we can ascertain the facts of the case, Spiritualism had nothing whatever to do with the separation, which had been resolved upon long before the lady became a convert to that doctrine. The gratuitous insults which the *pious* editor heaps upon the lady, as well as upon Spiritualists generally, are not only base in their conception, but false in their assertion. Not a statement in relation to the tenets of Spiritualists, made by this *Christian* advocate, will bear the test of truthful examination—all are false in every particular. We prefer to teach our own doctrines; and when Methodist or other religious editors undertake to tell the people what these are, we shall insist upon being represented correctly. They must quote *our* language, and not furnish their own interpretation of our sentiments or belief.

In the same issue of the above named paper is an article complaining of the intolerance of Roman Catholics; and another, finding fault with the bigotry and proselytism of the Baptists. Consistent and very *pacific* Christian! He would make war upon all who differ from him in opinion, even in so mean a way as that of scandalizing their characters and filching from their good name! We commend the charge of intolerance and bigotry to his attention as part of his own behavior, and hope he will profit by seeing his own conduct in its true bearing. M.

Which is Gospel?

THE notion of making money can never be associated with preaching the gospel, as it is with worldly business, and be acceptable to God.—*Pacific Gospel Herald.*

IT IS beyond a question that one of the most serious practical difficulties connected with the Church on this Continent, is the want of an assured, respectable income for its ministers in general.—*Pacific Gospel Herald.*

Both the above are from the same number of the *Herald*, and printed on the same page. We are anxious to have the question answered as to which should be considered the true gospel? The Gospel according to St. Charles Wadsworth, or that of St. Lawrence Kip, would undoubtedly agree with the last quotation. M.

D. D. HOME.—Our readers will recollect that Home, the medium, was lately made the adopted son and heir of an English lady, named Lyon, and that he adopted her family name as his own, and received from her hands about $30,000 as a gift. The lady has since repented of her action, after consulting other mediums, and now accuses Home of having a "familiar spirit," who, she avers, influenced her to perform said acts in his favor. Accordingly, she has instituted suit in the courts to recover the amount bestowed upon him by herself, and for the annulling of the act making him her heir. We shall see whether the English courts will take cognizance of such a plea as that a man's "familiar spirit" caused a woman to do an act which she now repents of. We do not believe they will dare make such a concession to the truth of Spiritualism. M.

THE Spiritualists of Indiana have organized a State Society, adopted a Constitution, and chosen a board of officers. The Convention for organization was very fully attended. Three series of resolutions were adopted, embodying declarations of principles and plans of operation. One thousand copies of the Constitution and Address were ordered printed. The Convention was in session three days. Lectures and addresses, with the music of an excellent choir, comprised the order of exercises. M.

IN all the State Conventions of Spiritualists recently held, the Children's Progressive Lyceum has been advocated and endorsed as a most effective and necessary auxiliary in the work of liberalizing the minds of the people. Resolutions of this purport were passed, and pledges of support to the movement were made. M.

Rise and Progress of Spiritualism on the Pacific Coast.

All efforts to introduce Spiritualism to public notice by means of public lectures, previous to the coming of Emma Hardinge to this State, had ended in failure. The people demanded proof in well defined phenomena, before they would attend upon or listen to a course of lectures upon the philosophy. Although spirit manifestations had been constantly made in private circles for several years, and the numbers cognizant of and attendant upon them were quite large, yet, when the first lecturers appeared among us, the press and public greeted them with an incredulous smile, and sometimes with a positive sneer, accompanied by the cry of "Humbug!" Up to this time, both phenomena and philosophy may be said to have been at least ten years behind the position they had attained in the Atlantic States. A few lectures had been delivered to thin audiences by Mrs. Eliza W. Farnham; also by a young medium named Beauharnais; and an occasional discourse was given by Nelson I. Underwood, W. H. Rhodes, G. W. Baker, and others of lesser ability. Mrs. Farnham accomplished more than any other, in presenting the philosophy to the minds of intelligent listeners, and in such an attractive way that many were induced to investigate the phenomena, and to become believers in consequence. Her lectures were of a character so purely intellectual, that they commanded the respect even of the political press, and encomiums were frequently bestowed by them upon her efforts. She also frequently contributed to the columns of the newspapers able articles upon the subject of Spiritualism, tending to disabuse the public mind of misstatements and errors in regard to the doctrine. After many struggles and hard vicissitudes in California, she resolved upon more extended literary effort, and wrote and published an autobiography, in which her spiritual experiences were given a prominent place, and illustrated in a most striking manner. Her most remarkable work, however, is one devoted to the consideration of the social position of her own sex, entitled "Woman and Her Era," which takes rank with the best compositions of a philosophical character written in this century. Those of our friends in the Eastern States, who imagine that the development of Spiritualistic effort on this coast is but recent, and that no labor was performed in this direction until the advent of later lecturers, would do well to look at the labors of that noble, self-sacrificing woman in early days, and even up to the time of her departure for New York to commence her last great work.

Mrs. Farnham's lectures were supported in the same manner as are those now delivered by other lecturers—by collections from the audience. It was found that the interest in the subject was not great enough to warrant the imposition of a fee for admission, and all were therefore invited to attend, and to contribute, if they would. "Free meetings," as they are called, would therefore seem to have been the rule in the early introduction of Spiritualistic subjects to the people of this State, although Mrs. Hardinge, by the frequency and number of her public discourses, made the system popular and permanent.

But, before all lectures to the public at large, in the importance of the results attained, the numerous private circles in families, and among the people generally, may be considered as having been of the greatest utility in opening the minds of our first investigators, and preparing them for the work which was to follow. The numbers who became Spiritualists from this method of private investigation, during the period from 1850 to 1864, when Mrs. Hardinge arrived, may be safely estimated as more than equal to the aggregate of all who have since accepted the truth of the doctrine, through the efforts of both lecturers and mediums. In fact, the progress of conversion from witnessing the phenomena in private was so rapid, that it was deemed advisable to start a paper in this city to advocate the new philosophy—which was accordingly done in August, 1859. One of the publishers of the BANNER OF PROGRESS was engaged in that enterprise. The paper was entitled the *Family Circle*. The expense of publication at that time was too great, and exceeded in amount the support received; and after a few months it succumbed to circumstances, and was suspended. Two other attempts of the same kind were subsequently made, both of which failed for the same reason. One of these was made at Sacramento, in the publication of a small sheet called the *Golden Gate*, edited by Mrs. Fanny Green McDougal—a lady well known to our readers, by her contributions to these columns, and as the authoress of several interesting and readable books.

Spirit manifestations, of a physical character, began here at a very early day—as early as 1850. Many people still resident here remember well the incidents that took place at a large number of circles in different parts of the city, at that period and subsequently. Though not so remarkable in some respects as many exhibitions with which our friends in the Eastern States have been favored, they were sufficiently startling and convincing to awaken an interest in the subject, in the minds of the witnesses present, that has never flagged since their occurrence. Those who became Spiritualists then, are Spiritualists now; and no lectures or discourses, ever so eloquent or persuasive, could add to the strength of the convictions then established. Through all the maledictions and anathemas of the pulpit, all the sneers and jibes of the time-serving press, all the coldness and neglect of superstitious friends, all the loss of patronage in business, all the senseless cries of the ignorant, and all the sophistry and egotistical assumption and presumption of the "thoroughly educated," those early Spiritualists, in this city and State, have held on to their belief with the tenacity and pertinacity of the old martyrs, until now they are enabled to see many of their former opponents and persecutors thronging the lecture-room and circle-room, listening with rapt attention and interest to truths and spirit manifestations with which some of us were familiar more than a dozen years ago. We can afford to smile when ridiculed for our belief—or, rather, we should say, for the assertion of what we know—when realizing that, as certain as that day follows the night, those who are our opponents to-day will become our adherents in the future. Experience prophecies this for us. The time of conviction must come for every mind. A longer period is needed by the understanding of some persons than is necessary for that of others. Opportunities do not occur to all at the same time, nor so frequently to many as to others. Spirit manifestations seldom occur to those who are positive and bigoted in their present belief; for the occasions when they *can* occur to them are not afforded. Their very mental condition is unfavorable to the approach of spirits from any sphere, for the purpose of manifesting their presence and intentions.

We think there are signs, however, of a much greater exhibition of spirit power among the people of this coast than has ever yet taken place, and the consequent conviction of a large number who now ridicule and oppose us. We can afford to labor and to wait. If our mediums and lecturers will only do their whole duty, not shrinking from the endurance of ridicule, and even of privation and poverty, for a time, for the sake of future triumph and prosperity, we shall ere long see a reversal of the present popular verdict in regard to Spiritualism, and hear just as radical expressions of conviction and approval on the part of the majority who now affect to despise our doctrines. M.

Obituary.

At sea, on board of steamship *Montana*, shortly after leaving Panama, Mrs. E. A. Bliss, of Troy, N. Y. Her disease was consumption. Her friends and medical advisers committed the usual error of recommending a sea-voyage as ground for hope of a cure, in the last stages of that disease. We never knew a case so treated that did not terminate in releasing the spirit in a much shorter time than even the drugs of the doctors would have accomplished it. The irritation of the mucous membrane produced by inhalation of the saline atmosphere of the ocean hastens the climax of inflammation in the lungs, and the end of earthly life is soon reached.

Mrs. Bliss was a lecturer of much talent and power in the Spiritualistic field, and had been invited by friends in Eureka, Humboldt county, in this State, to come out to this country, both for the purpose of lecturing in that locality and for the sake of the improvement in her health, which, it was supposed, the voyage would promote. Her remains were consigned to the ocean at sunset of the 27th day of July. A young lady acquaintance, who was her companion upon the voyage, watched over and ministered to her during the last days of her life in the form, with sisterly kindness and affection. A useful and beautiful life thus far has fifty prepared the spirit of our sister for the more expansive and pleasanter scenes of the happy future upon which she has now entered. M.

White Savages.

What have the apologists for the slaughter of Indians to say of the following, from respectable and responsible authority of our own race?

The Governor of Arizona has addressed a letter to General McDowell, from which the following is an extract: "General: I find that at Fort McDowell and at other posts they (Indian captives taken by the troops) have been turned over to civilians without any process of law. I learn of instances in which children have been sold by troops; of others, in which they have been exchanged for goods; and, in cases where they have been given to the Pima and Maricopa Indians, these tribes have afterwards sold them to the whites. Moreover, I am informed that at McDowell it has been the custom to deliver the adult female Apache captives over to the Pima and Maricopas for slaughter. I am, General, with much respect, your obedient servant." It is scarcely to be presumed that Governor McCormick would have made such a communication upon mere surmise, or vague rumor. Undoubtedly he had satisfactory proof of the atrocities charged. We are indignant and horrified at the outrages practiced by the Apaches against the whites, but what have they ever done, or ever been charged with doing, that is more horrible than these things? And the accusation does not come from the Indians themselves. It is not *their* story; it is the testimony of their enemies.—*Dramatic Chronicle.*

YOU can do anything if you will only have patience; water may be carried in a sieve, if you only wait till it freezes.—*Pacific Gospel Herald.*

WHEN water is frozen; it is no longer water, but ice; so that the patience required to enable one to carry water in a sieve must equal that of a man waiting for the orthodox hell to freeze over!—*Banner of Progress.*

BENJAMIN TODD & Co. are laboring, theoretically, to freeze the orthodox hell over, and, as a preliminary process, are congealing souls on earth, which will be thawed only in the lake of eternal fire, where the condemned will not be permitted to enjoy even an ice-blink.—*Pacific Gospel Herald.*

We'll take our chances with you, old Truepenny! "Congealing souls" is good; but we shall never be able to exhibit the cool impudence of a Baptist preacher, if we should "congeal" to all eternity. Why, he will even make a hole in the ice in mid-winter, to "immerse" his victims! M.

THE proper treatment of Indians is being discussed extensively by the influential Press of the country. The question appears to be viewed in two very different aspects, going the entire length of two extremes—one party counseling leniency, the other, extermination. History seems to indicate, that a large majority of the American aborigines cannot exist in contact with the white race, and that their extinction, sooner or later, under the circumstances, is a law of Nature.—*Californian.*

Well, if "their *extinction* is a *law* of Nature," as the *Californian* very illogically asserts, why not let the law itself operate, without voluntarily offering to assist the operation with powder and ball? If a law of nature will ultimately extinguish them, we shall not then be responsible for the "deep damnation of their taking off." M.

A SAYING OF ROBERT DALE OWEN.—At the late Convention of Free Religionists, held in Boston, at Horticultural Hall, Mr. Owen said:

"The Christian world has been blighted with false teachings and false views on the subject of death. Death is life's best friend, through whose agency life is ennobled and perfected. To death, at the close of a life well spent, man owes Paradise. But Orthodoxy has taught that death is a fell destroyer, and men go about the streets in constant fear of it on account of such teachings. It has been called 'the primeval curse'; yet under Omniscient Goodness nothing so universal as death ever was or ever can be essentially an evil."

A DISSENTING minister advertises in the London *Nonconformist* that he is in want of an engagement, which will afford him "liberty to teach that benevolence is the characteristic of God's government, that God loves everybody, and will finally save all."

"Ignorance is always incredulous; the amplest knowledge has the largest faith."

The "thoroughly educated" egotists will please take notice of the above. M.

PHENOMENAL FACTS.

Spiritual Phenomena in Glasgow.

We believe the following, from the "First Annual Report of the Glasgow Association of Spiritualists," will be of sufficient interest to our readers to justify its publication instead of our usual chapter of local spiritual phenomena. We therefore insert it without further apology.

DRAWING AND PAINTING.

Perhaps the most interesting manifestation in connection with our Association is that of Mr. D., whose mediumship has taken the form of drawing and painting. The marvelous character of these paintings arises from the extraordinary conditions under which they have been produced. In the first place, Mr. D. has never followed after painting as an art—in fact, knows nothing about it, being by profession a cabinet-maker. Eminent artists, who have seen the pictures, give it as their opinion that, for a working man, wholly unacquainted with the art, to have produced them, would in itself have been a marvelous achievement; but when to this is added, that Mr. D. performs all his operations as a painter—not excepting the arrangement and mixing of colors—with closed eyes, being in a state of profound trance all the time, the reader will at once admit that we are justified in giving this case a prominent place in our list of phenomena.

The following brief narrative of Mr. D.'s development as a medium will, perhaps, more than anything, enable the reader to understand the nature of the agency at work. In common with several others, Mr. D. was led by curiosity to witness some of the table-tilting manifestations going on at the house of a friend. Although somewhat skeptical as to spirit agency in the matter, he was, nevertheless, willing to investigate. At one of those sittings he was somewhat alarmed at certain curious sensations he began to experience, such as shaking of arms—particularly when touched by his friend, Mr. N.—accompanied by a cold current running down his spine; by-and-by, these were followed by violent movements of the table. In reply to the question, "Who is the medium?" it was answered, Mr. D. Upon this we all left the table, except the latter, who sat with his fingers placed lightly on its surface. The movements now became more violent, so that Mr. D. had to rise from his seat, and follow the table in its perambulations through the room.

On another occasion, the manifestations through him took the form of slight, yet distinct, raps on the table, which fell in quick succession, like the dropping of small beads on its surface. He became so far interested in the phenomena that, in company with a young friend, he began anew the investigation in his own house, when both he and his companion became developed as *seeing* mediums. Sitting in the darkened room, they could perceive shadowy forms passing to and fro, as if floating or gliding through the air. Some of these had a slightly luminous appearance, while others were dark in their aspect; they noticed, also, that the former formed a cordon around them as if to protect them from the latter. On one of these occasions, Mr. D.'s little boy, being present at the table, called out—"Father! some one is lifting me up!" and, sure enough, when Mr. D. and his companion put out their hands, they felt that he was suspended in the air—his feet being at least eighteen inches from the floor.

Mr. D.'s development as a drawing medium took place in the house of Mr. N., in the presence of the writer and others. We were sitting at the table, one Sunday evening, when, after some of the usual manifestations, Mr. D. was mentally impressed to call in the aid of a young lady, a writing and trance medium. Having sat for some time, feeling her hands cold, the young lady put her right hand upon Mr. D.'s left, to let him feel how cold it was, and at once his hand began to move. Thinking he was about to be developed into a writing medium, pencil and paper were laid down, when the pencil was picked up, and various figures were drawn on the paper. In these rude lines and figures, we could at least make out a design, which was that of a vase with flowers. In the same awkward position, viz., with his left hand, which was still held by the young lady, he drew the section of an archway, which, the spirit afterwards told us, through the writing medium, was symbolical of the entrance to a *sphere*. At the conclusion of the sitting, the spirit operating through Mr. D. gave his name—Marcus Baker; and, before leaving, promised to return at their next sitting and continue the drawing. On the Monday evening following he came, and in the same manner controlled the left hand of the medium to draw, with colored pencils, a basket of flowers and fruits—then a portrait of himself, and some heads representative of the mental conditions of the inhabitants of the first four spheres, his own representing those of the fifth. At our next sitting we were ordered to provide water colors, with which he painted a very elaborate symbolical picture—but by this time he was using his right hand, while the aid of the young lady was dispensed with. The spirit gave as a reason for using the left—as already described—that it was to convince skeptics. Now, it so happened that the most skeptical member of our circle was an artist by profession, who very candidly admitted the impossibility of any artist performing a similar feat in circumstances so unfavorable. But what convinced him, perhaps more than anything else, was the fact that the medium now wrought with closed eyes, and, moreover, appeared to be so deeply entranced that he could not hear us speak. We found, moreover, by experiment, that though *he* could not hear us, the spirit could, and that he could reply to us through and unknown to the medium. From these replies we learned that the spirit was that of a Dutch painter who had lived in the seventeenth century—that he was born in 1636, and died 1681—that "Marcus Baker" was not his real name, which he declined to give, assigning as a reason that he would furnish us with the means of discovering it for ourselves, viz., by producing, through the medium, one of his pictures.

This promise he began to fulfill at a subsequent sitting by sketching the outline of a waterfall—a wild scene of rock and crag, with solitary pines growing from their clefts; a hill, crowned by an ancient fort, towards the right; on the left, a hermit's hut, with a wooden bridge leading to it over the foaming waters. The medium, when awake, told us that while in the trance he could see and converse with the spirit, and described him as a man of melancholy aspect, and that he wore a strange, old-fashioned dress; he always came accompanied by a beautiful female spirit, who, along with the painter, kindly shook hands with the medium. On one occasion he heard her call the spirit artist "Jacob," but we could recollect no eminent painter of that name. On another occasion we could see that the medium was deeply interested in something that vexed him, for he shook his head and muttered "Poor fellow!" while he applied his handkerchief to his eyes to wipe away the tears that he could not suppress. On awaking from his trance, he was somewhat surprised to find himself in tears; but, endeavoring to recollect himself, he said he remembered the spirit artist had been giving him an account of the hardships and difficulties with which he had to contend in the prosecution of his beloved art while on earth.

This painting, which was begun on the evening of the 18th of April of the present year, was finished on the 21st—the whole time occupied in the execution being only four hours. When completed, the initials "J. R." were observed in the left hand corner. As might be expected, we were not a little curious to find out whether really the original of this picture was in existence, and whether it might not be found among the master-pieces of the old painters; but how to prosecute the inquiry we knew not. Very fortunately, however, Mr. L., the artist who had all along taken such a lively interest in the work, one evening brought a brother artist to see the painting and get his opinion as to its merits. This gentleman no sooner saw the picture than he observed, "I have surely seen the original of that picture somewhere, or, at least, an engraving of it." He went home, promising to try and recollect where he had seen it; and a few nights thereafter he handed to Mr. L. a book of engravings, entitled "Cassells' Art Treasure Exhibitor," and there we saw, to our agreeable surprise, at page 301, an engraving entitled the "Waterfall, by *Jacob Ruysdael*,', acknowledged to be his *chef d'œuvre*.

Upon consideration, we resolved to keep this discovery from the medium in the mean time, in order to see whether the spirit knew of it. On the next occasion he sat down, and, as usual, became entranced; but instead of commencing his painting, he began to gesticulate with his hands, as if endeavoring to refute some declaration of the spirit. Inquiring what was the matter, the spirit, through the medium, told us that we had found him out, and that we now knew his real name, which was Jacob Ruysdael. Mr. N. replied that what the spirit said was quite true, but how did he know—had he been present when we made the discovery? He said he had not been present on the occasion, but that others had been, and that through them he had been made aware of it. On comparing the engraving with the picture, the resemblance was so close that it might be almost said to be a facsimile; the only difference being that in the engraving there are one or two figures on the rustic bridge, which are absent from that done by the medium. On being questioned, the spirit replied that the figures in his paintings were not by himself, but were put in by his friend Berghem; which, upon reference to the biography of Ruysdael accompanying the engraving, was found to be correct. In the same biography we also found many facts corroborating the sad history he had given to the medium. On awaking out of his trance, we showed the engraving to the medium, also a likeness of Ruysdael which accompanied it, on seeing which he exclaimed, "That's the very man! and the very dress!"

On subsequent occasions, the spirit artist brought along with him Jan Steen, also a celebrated painter of the Dutch School, and a contemporary of his own. After finishing a few other pictures in water colors, we suggested that he should endeavor to get the medium to paint in oil, as it had all along been evident to those acquainted with art that the intelligence directing the medium seemed to be better acquainted with the use of oil than water colors. This suggestion was complied with, and accordingly canvas, an easel, and oil colors were provided, and at the time we write the medium is at his second large oil painting. A number of smaller sketches in oil have also been executed by the medium, under the combined influence of the spirits of Steen and Ruysdael, which are reckoned finer than the larger pictures. It remains to be added that many have been induced to go and witness those wonderful phenomena for themselves, including eminent merchants, artists, clergymen, and even University professors; none of whom have been able to gainsay the facts, or give a satisfactory explanation of how they occur. No doubt many theories have been suggested; but the only one sufficient to meet all the facts of this remarkable case is, we believe, the spiritual.

J. N.

Mrs. Gordon in Colorado.

A forcibly written and liberal notice of one of Mrs. Laura DeForce Gordon's lectures at Central City, Colorado Territory, appeared on the next day in one of the local papers. We commend that portion of it, which refers to her challenge to the clergy, to the attention of that word-valiant class, hoping that they will come out from their safe seclusion, and give us an opportunity to vanquish them publicly in the field of discussion. Following is the notice:

MRS. LAURA DEFORCE GORDON'S LECTURE.—Despite the miserable weather, and deep snow that covered the ground, there was a very fair audience at Lawrence Hall yesterday afternoon. Mrs. Gordon having first read, in excellent style, a poem said to be dictated by the spirit of Edgar A. Poe, then handled her subject with her usual ability, showing from her stand-point, Spiritualism, its superiority over the theological doctrines of the day. At the close, she announced that she would be willing to lecture in the evening on any subject selected by the audience. At eight o'clock, the Hall was pretty well filled. So many subjects were submitted, that it was difficult to make a choice. At last, it was left to the lecturess to choose among them, when she proposed to speak to all of several kindred subjects—five. After reading another poem with considerable force and taste, she entered with the confidence of mental power into her compound questions. They all bore on the condition of the spirit after death, and the advantages of the form, to give it the right impetus toward that perfection which it is said to be ultimately capable of attaining in the spirit world. We do not to any extent whatever believe in the doctrine of Spiritualism, but, conceding her premises to be true, Mrs. Gordon made an elegant and well sustained argument in sustainment of them. Her logical powers are only equaled by her command of language and eloquent use of it. She seems fully to realize the value of every tone, word, and syllable of her native tongue; and certainly, were she preaching upon some popular subject, some theological creed in a recognized church, she would attract crowds to hear her. We do not hesitate to say, Mrs. Gordon is at least a match for any theologian we have heard in this Territory, or whose reputation has reached us, and is doubtless one of the ablest opponents of the fixed forms and ceremonies of the Church. She challenges any of them to combat her teachings, and we believe they ought either to sustain her if they believe her right, or to oppose her, if she is deemed in error; for she is a champion worthy of the ablest among them, and capable of doing great damage to the various tenets of sects and creeds. We do not by any means believe such a person as Mrs. Gordon should be ignored. There is no denying her power, and whether from the resources of her own superior mind, as we believe, or the promptings of spirits as she appears to think, she is worthy of being listened to—well worthy of being counteracted if she is wrong, and her errors of being refuted; for there are but few divines indeed, who can afford to decline a conquest on the score of superior power and attainments. Spiritualism is, after all, a religion, and, if true, very consoling and attractive. There is nothing whatever immoral or repugnant about it; its teachings are of the highest character; and though we have been unable, so far, to learn what good it has accomplished, and have frequently been disgusted with the silly modes by which disembodied spirits attempt to impress mortals, and to obtain a hearing through them, nevertheless, the Spiritualism taught by Mrs. Gordon is free from such objections, and that is our present subject. It deals not in the dead past, but in the living present and the hopeful future. But on the basis that the identity of man is retained after death, and that he still hovers on the earth, retaining his qualities and advancing them to the perfection of goodness, it has the restraining influence on those who believe what is desirable in the belief (or knowledge, as they claim), that those once dear, and who are lost to this earth, are near us, and are constantly improving, and with their growing purity are watching our actions on the earth, with satisfaction or shame, according to the nature of them. It thus offers an immediate and understandable incentive for good, to those who believe in its doctrines. Right or wrong, Mrs. Gordon is well worthy of attention. What she says is refining and eloquent. If she is wrong, the errors taught are no more difficult to avoid than are some of the theological dogmas; and each sect believes the other wrong. If she is right, then is the knowledge she imparts worthy of being received, and it is the duty of man to receive it.

TWO GIRLS, near Exeter, N. H., died lately, one on Thursday morning and the other on Friday morning. On Thursday, when the former died, the other remarked that "she should die to-morrow morning," having had a premonition of the event.

Fourth National Convention.

The following is the call for the National Convention issued by the Executive Committee:

To the Spiritualists and Progressive Reformers of the World:

The undersigned, members of the Executive Committee, have decided to call the FOURTH NATIONAL CONVENTION, to meet on Tuesday, the 3d day of September, 1867, at Brainard Hall, in the city of Cleveland, State of Ohio, at 10 o'clock in the morning, and to continue in session fom day to day until Friday, the 6th of September. And we therefore invite "each local organization of Spiritualists, or Progressive Reformers," to send "two delegates, and an additional one for each fractional fifty over the first fifty members," to attend and participate in the business which may come before the Convention.

NEWMAN WEEKS, Vermont, *Chairman*,
M. A. BLANCHARD, Maine,
FRANK CHACE, New Hampshire,
MRS. S. A. HORTON, Vermont,
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V. B. POST, California,
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MRS. LITA B. SAYLES, *Ass't do.*, Connecticut,
J. S. LOVELAND, *do.* "
M. O. MOTT, *Treasurer*, Vermont.

A CHAPLAIN of one of our penitentiaries missed a female hearer whose sentence had expired. In a few weeks he noticed her in her old place. "Why, how came you back into prison again?" he asked. "O, sir," she replied, "I wanted to hear you preach so much, I couldn't stay away any longer!"

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PHENOMENAL FACTS.

Spiritual Phenomena in Glasgow.

We believe the following, from the "First Annual Report of the Glasgow Association of Spiritualists," will be of sufficient interest to our readers to justify its publication instead of our usual chapter of local spiritual phenomena. We therefore insert it without further apology.

DRAWING AND PAINTING.

Perhaps the most interesting manifestation in connection with our Association is that of Mr. D., whose mediumship has taken the form of drawing and painting. The marvelous character of these paintings arises from the extraordinary conditions under which they have been produced. In the first place, Mr. D. has never followed after painting as an art—in fact, knows nothing about it, being by profession a cabinet-maker. Eminent artists, who have seen the pictures, give it as their opinion that, for a working man, wholly unacquainted with the art, to have produced them, would in itself have been a marvelous achievement; but when to this is added, that Mr. D. performs all his operations as a painter—not excepting the arrangement and mixing of colors—with closed eyes, being in a state of profound trance all the time, the reader will at once admit that we are justified in giving this case a prominent place in our list of phenomena.

The following brief narrative of Mr. D.'s development as a medium will, perhaps, more than anything, enable the reader to understand the nature of the agency at work. In common with several others, Mr. D. was led by curiosity to witness some of the table-tilting manifestations going on at the house of a friend. Although somewhat skeptical as to spirit agency in the matter, he was, nevertheless, willing to investigate. At one of those sittings he was somewhat alarmed at certain curious sensations he began to experience, such as shaking of arms—particularly when touched by his friend, Mr. N.—accompanied by a cold current running down his spine; by-and-by, these were followed by violent movements of the table. In reply to the question, "Who is the medium?" it was answered, Mr. D. Upon this we all left the table, except the latter, who sat with his fingers placed lightly on its surface. The movements now became more violent, so that Mr. D. had to rise from his seat, and follow the table in its perambulations through the room.

On another occasion, the manifestations through him took the form of slight, yet distinct, raps on the table, which fell in quick succession, like the dropping of small beads on its surface. He became so far interested in the phenomena that, in company with a young friend, he began anew the investigation in his own house, when both he and his companion became developed as *seeing* mediums. Sitting in the darkened room, they could perceive shadowy forms passing to and fro, as if floating or gliding through the air. Some of these had a slightly luminous appearance, while others were dark in their aspect; they noticed, also, that the former formed a cordon around them as if to protect them from the latter. On one of these occasions, Mr. D.'s little boy, being present at the table, called out—"Father! some one is lifting me up!" and, sure enough, when Mr. D. and his companion put out their hands, they felt that he was suspended in the air—his feet being at least eighteen inches from the floor.

Mr. D.'s development as a drawing medium took place in the house of Mr. N., in the presence of the writer and others. We were sitting at the table, one Sunday evening, when, after some of the usual manifestations, Mr. D. was mentally impressed to call in the aid of a young lady, a writing and trance medium. Having sat for some time, feeling her hands cold, the young lady put her right hand upon Mr. D.'s left, to let him feel how cold it was, and at once his hand began to move. Thinking he was about to be developed into a writing medium, pencil and paper were laid down, when the pencil was picked up, and various figures were drawn on the paper. In these rude lines and figures, we could at least make out a design, which was that of a vase with flowers. In the same awkward position, viz., with his left hand, which was still held by the young lady, he drew the section of an archway, which, the spirit afterwards told us, through the writing medium, was symbolical of the entrance to a *sphere*. At the conclusion of the sitting, the spirit operating through Mr. D. gave his name—Marcus Baker; and, before leaving, promised to return at their next sitting and continue the drawing. On the Monday evening following he came, and in the same manner controlled the left hand of the medium to draw, with colored pencils, a basket of flowers and fruits—then a portrait of himself, and some heads representative of the mental conditions of the inhabitants of the first four spheres, his own representing those of the fifth. At our next sitting we were ordered to provide water colors, with which he painted a very elaborate symbolical picture—but by this time he was using his right hand, while the aid of the young lady was dispensed with. The spirit gave as a reason for using the left—as already described—that it was to convince skeptics. Now, it so happened that the most skeptical member of our circle was an artist by profession, who very candidly admitted the impossibility of any artist performing a similar feat in circumstances so unfavorable. But what convinced him, perhaps more than anything else, was the fact that the medium now wrought with closed eyes, and, moreover, appeared to be so deeply entranced that he could not hear us speak. We found, moreover, by experiment, that though *he* could not hear us, the spirit could, and that he could reply to us through and unknown to the medium. From these replies we learned that the spirit was that of a Dutch painter who had lived in the seventeenth century—that he was born in 1636, and died 1681—that "Marcus Baker" was not his real name, which he declined to give, assigning as a reason that he would furnish us with the means of discovering it for ourselves, viz., by producing, through the medium, one of his pictures.

This promise he began to fulfill at a subsequent sitting by sketching the outline of a waterfall—a wild scene of rock and crag, with solitary pines growing from their clefts; a hill, crowned by an ancient fort, towards the right; on the left, a hermit's hut, with a wooden bridge leading to it over the foaming waters. The medium, when awake, told us that while in the trance he could see and converse with the spirit, and described him as a man of melancholy aspect, and that he wore a strange, old-fashioned dress; he always came accompanied by a beautiful female spirit, who, along with the painter, kindly shook hands with the medium. On one occasion he heard her call the spirit artist "Jacob," but we could recollect no eminent painter of that name. On another occasion we could see that the medium was deeply interested in something that vexed him, for he shook his head and muttered "Poor fellow!" while he applied his handkerchief to his eyes to wipe away the tears that he could not suppress. On awaking from his trance, he was somewhat surprised to find himself in tears; but, endeavoring to recollect himself, he said he remembered the spirit artist had been giving him an account of the hardships and difficulties with which he had to contend in the prosecution of his beloved art while on earth.

This painting, which was begun on the evening of the 18th of April of the present year, was finished on the 21st—the whole time occupied in the execution being only four hours. When completed, the initials "J. R." were observed in the left hand corner. As might be expected, we were not a little curious to find out whether really the original of this picture was in existence, and whether it might not be found among the master-pieces of the old painters; but how to prosecute the inquiry we knew not. Very fortunately, however, Mr. L., the artist who had all along taken such a lively interest in the work, one evening brought a brother artist to see the painting and get his opinion as to its merits. This gentleman no sooner saw the picture than he observed, "I have surely seen the original of that picture somewhere, or, at least, an engraving of it." He went home, promising to try and recollect where he had seen it; and a few nights thereafter he handed to Mr. L. a book of engravings, entitled "Cassells' Art Treasure Exhibitor," and there we saw, to our agreeable surprise, at page 301, an engraving entitled the "Waterfall, by *Jacob Ruysdael*,', acknowledged to be his *chef d'œuvre*.

Upon consideration, we resolved to keep this discovery from the medium in the mean time, in order to see whether the spirit knew of it. On the next occasion he sat down, and, as usual, became entranced; but instead of commencing his painting, he began to gesticulate with his hands, as if endeavoring to refute some declaration of the spirit. Inquiring what was the matter, the spirit, through the medium, told us that we had found him out, and that we now knew his real name, which was Jacob Ruysdael. Mr. N. replied that what the spirit said was quite true, but how did he know—had he been present when we made the discovery? He said he had not been present on the occasion, but that others had been, and that through them he had been made aware of it. On comparing the engraving with the picture, the resemblance was so close that it might be almost said to be a facsimile; the only difference being that in the engraving there are one or two figures on the rustic bridge, which are absent from that done by the medium. On being questioned, the spirit replied that the figures in his paintings were not by himself, but were put in by his friend Berghem; which, upon reference to the biography of Ruysdael accompanying the engraving, was found to be correct. In the same biography we also found many facts corroborating the sad history he had given to the medium. On awaking out of his trance, we showed the engraving to the medium, also a likeness of Ruysdael which accompanied it, on seeing which he exclaimed, "That's the very man! and the very dress!"

On subsequent occasions, the spirit artist brought along with him Jan Steen, also a celebrated painter of the Dutch School, and a contemporary of his own. After finishing a few other pictures in water colors, we suggested that he should endeavor to get the medium to paint in oil, as it had all along been evident to those acquainted with art that the intelligence directing the medium seemed to be better acquainted with the use of oil than water colors. This suggestion was complied with, and accordingly canvas, an easel, and oil colors were provided, and at the time we write the medium is at his second large oil painting. A number of smaller sketches in oil have also been executed by the medium, under the combined influence of the spirits of Steen and Ruysdael, which are reckoned finer than the larger pictures. It remains to be added that many have been induced to go and witness those wonderful phenomena for themselves, including eminent merchants, artists, clergymen, and even University professors; none of whom have been able to gainsay the facts, or give a satisfactory explanation of how they occur. No doubt many theories have been suggested; but the only one sufficient to meet all the facts of this remarkable case is, we believe, the spiritual.

J. N.

Mrs. Gordon in Colorado.

A forcibly written and liberal notice of one of Mrs. Laura DeForce Gordon's lectures at Central City, Colorado Territory, appeared on the next day in one of the local papers. We commend that portion of it, which refers to her challenge to the clergy, to the attention of that word-valiant class, hoping that they will come out from their safe seclusion, and give us an opportunity to vanquish them publicly in the field of discussion. Following is the notice:

MRS. LAURA DEFORCE GORDON'S LECTURE.—Despite the miserable weather, and deep snow that covered the ground, there was a very fair audience at Lawrence Hall yesterday afternoon. Mrs. Gordon having first read, in excellent style, a poem said to be dictated by the spirit of Edgar A. Poe, then handled her subject with her usual ability, showing from her stand-point, Spiritualism, its superiority over the theological doctrines of the day. At the close, she announced that she would be willing to lecture in the evening on any subject selected by the audience. At eight o'clock, the Hall was pretty well filled. So many subjects were submitted, that it was difficult to make a choice. At last, it was left to the lecturess to choose among them, when she proposed to speak to all of several kindred subjects—five. After reading another poem with considerable force and taste, she entered with the confidence of mental power into her compound questions. They all bore on the condition of the spirit after death, and the advantages of the form, to give it the right impetus toward that perfection which it is said to be ultimately capable of attaining in the spirit world. We do not to any extent whatever believe in the doctrine of Spiritualism, but, conceding her premises to be true, Mrs. Gordon made an elegant and well sustained argument in sustainment of them. Her logical powers are only equaled by her command of language and eloquent use of it. She seems fully to realize the value of every tone, word, and syllable of her native tongue; and certainly, were she preaching upon some popular subject, some theological creed in a recognized church, she would attract crowds to hear her. We do not hesitate to say, Mrs. Gordon is at least a match for any theologian we have heard in this Territory, or whose reputation has reached us, and is doubtless one of the ablest opponents of the fixed forms and ceremonies of the Church. She challenges any of them to combat her teachings, and we believe they ought either to sustain her if they believe her right, or to oppose her, if she is deemed in error; for she is a champion worthy of the ablest among them, and capable of doing great damage to the various tenets of sects and creeds. We do not by any means believe such a person as Mrs. Gordon should be ignored. There is no denying her power, and whether from the resources of her own superior mind, as we believe, or the promptings of spirits as she appears to think, she is worthy of being listened to—well worthy of being counteracted if she is wrong, and her errors of being refuted; for there are but few divines indeed, who can afford to decline a conquest on the score of superior power and attainments. Spiritualism is, after all, a religion, and, if true, very consoling and attractive. There is nothing whatever immoral or repugnant about it; its teachings are of the highest character; and though we have been unable, so far, to learn what good it has accomplished, and have frequently been disgusted with the silly modes by which disembodied spirits attempt to impress mortals, and to obtain a hearing through them, nevertheless, the Spiritualism taught by Mrs. Gordon is free from such objections, and that is our present subject. It deals not in the dead past, but in the living present and the hopeful future. But on the basis that the identity of man is retained after death, and that he still hovers on the earth, retaining his qualities and advancing them to the perfection of goodness, it has the restraining influence on those who believe what is desirable in the belief (or knowledge, as they claim), that those once dear, and who are lost to this earth, are near us, and are constantly improving, and with their growing purity are watching our actions on the earth, with satisfaction or shame, according to the nature of them. It thus offers an immediate and understandable incentive for good, to those who believe in its doctrines. Right or wrong, Mrs. Gordon is well worthy of attention. What she says is refining and eloquent. If she is wrong, the errors taught are no more difficult to avoid than are some of the theological dogmas; and each sect believes the other wrong. If she is right, then is the knowledge she imparts worthy of being received, and it is the duty of man to receive it.

TWO GIRLS, near Exeter, N. H., died lately, one on Thursday morning and the other on Friday morning. On Thursday, when the former died, the other remarked that "she should die to-morrow morning," having had a premonition of the event.

Fourth National Convention.

The following is the call for the National Convention issued by the Executive Committee:

To the Spiritualists and Progressive Reformers of the World:

The undersigned, members of the Executive Committee, have decided to call the FOURTH NATIONAL CONVENTION, to meet on Tuesday, the 3d day of September, 1867, at Brainard Hall, in the city of Cleveland, State of Ohio, at 10 o'clock in the morning, and to continue in session fom day to day until Friday, the 6th of September. And we therefore invite "each local organization of Spiritualists, or Progressive Reformers," to send "two delegates, and an additional one for each fractional fifty over the first fifty members," to attend and participate in the business which may come before the Convention.

NEWMAN WEEKS, Vermont, *Chairman*,
M. A. BLANCHARD, Maine,
FRANK CHACE, New Hampshire,
MRS. S. A. HORTON, Vermont,
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MRS. LITA B. SAYLES, *Ass't do.*, Connecticut,
J. S. LOVELAND, *do.* "
M. O. MOTT, *Treasurer*, Vermont.

A CHAPLAIN of one of our penitentiaries missed a female hearer whose sentence had expired. In a few weeks he noticed her in her old place. "Why, how came you back into prison again?" he asked. "O, sir," she replied, "I wanted to hear you preach so much, I couldn't stay away any longer!"

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☞ After much study of the nature and tendency of Lung Diseases, I have arrived at the conclusion that all that is necessary to cure those, more than others, is to relieve the Lungs of burden, by oxygenating the blood through the skin, purifying it with the purest diet, and assisting vital action by Magnetism and Electricity.

For a climate perfectly adapted to consumptives, I searched long, and feel confident I have found it at these Springs, where I have already treated many Lung and Bronchial diseases successfully—none having tried it without benefit.

All other diseases treated with like success.

For particulars, address the Proprietor,

27 **D. N. SMITH, M. D.**

The Banner of Progress.

SATURDAY, AUGUST 10, 1867.

LYCEUM DEPARTMENT.

"Angels where'er we go attend
Our steps, whate'er betide,
With watchful care their *charge* defend,
And evil turn aside."

—CHARLES WESLEY.

LITTLE FLOY.

BY CARRIE CARLTON.

Open wide the golden portals,
Swing the pearly gates afar;
Hail her coming with glad music,
Light up every twinkling star,
Lo! she comes, returning homeward—
Cherubs, wave your wings for joy--
Comes the little truant Angel,
Star-eyed, white robed little Floy.

Downward on a mission went she,
With her playmate, gentle Spring;
Hand and hand they wandered earthward,
She with closely folded wing.
Earthly eyes with love were blinded,
Earthly hearts were filled with joy,
And they never knew, an Angel
Was the fairy, little Floy.

But the little feet grew weary,
Drooped their blossom day by day,
And with aching hearts they watched her,
Knowing well she could not stay.
We can pity earthly sorrow,
But with us there's naught but joy;
Open wide the golden portals,
Welcome, welcome, little Floy!

WE HAVE A BOUQUET!—The San Jose *Mercury* man may hide his diminished head. His Josephine is undoubtedly a very good miniature empress; but we have a gift from a lineal descendant of the mother of all men—according to Genesis—and her name is Eva, too! And her elder sister, whose name is Lily, joined her in bestowing upon us the most beautifully arranged and fragrant bouquet of fresh flowers we have seen in a long time. Both these little friends are members of the San Francisco Lyceum—Lily and Eva Post. We have given their beautiful favor the *post* of honor in our *sanctum*, and shall be happy to have them repeat their visit as often as they think a fresh bouquet will please us—and that is pretty often. The flowers are as fragrant as the namesake of the eldest, and as beautiful as we may suppose Eve herself to have been, or as she is said to have appeared, in the garden of Eden—according to Genesis. M.

A TRUE LADY.—I was once walking a short distance behind a very handsomely dressed young girl, and thinking, as I looked at her beautiful clothes, "I wonder if she takes half as much pains with her heart as she does with her body?"

A poor old man was coming up the walk with a loaded wheelbarrow, and just before reaching us he made two attempts to go into the yard of a small house; but the gate was heavy and would swing back before he could get through.

"Wait!" said the young girl, springing lightly forward "I'll hold the gate open." And she held the gate until he passed in, and received his thanks with a pleasant smile, as she went on.

"She deserves to have beautiful clothes," I thought, "for a beautiful spirit dwells in her breast."—*Little Corporal.*

THE WORK OF SPIRIT GUARDIANS.—On Thursday evening, a lady of Troy, sitting in her room, was instantaneously oppressed with the conviction that her little son had fallen from the window in his sleeping apartment to the ground below. She repelled the thought as an impossibility. In a few moments more, it flashed upon her mind with such force that she could not resist it. She hurried to the bedside of her son, and there, to her intense horror, she discovered the lad sleeping upon the window sill, the window open, his head projecting outside—he was on the very point of falling to the pavement below.—*Troy (N. Y.) Paper.*

A VERITABLE story is told of a bright little girl who, attending Sunday school for the first time, was asked "who went into the lion's den?" The little one appearing puzzled, and not answering, the teacher commenced spelling to awaken the child's recollection—"D-a-n." "I can tell now," exclaimed the three-year-old, all smiles, "it was Dan Rice!"

SOME of the New York streets are in a decided muddle. A good many of the houses have three numbers, and most of them have two, so that even the tenants themselves don't know where they live, and the letter-carriers are terribly bothered.

TRUE.—There is no occasion to trample upon the meanest reptile, nor to sneak to the greatest man. Insolence and baseness are equally unmanly.

WHEN I hear any man talk of an unalterable law, the only effect it produces upon me is to convince me that he is an unalterable fool.—*Sydney Smith.*

CHARITY.—Goethe says, "It is only necessary to grow old to become more indulgent. I see no fault I have not committed myself."

IT is not enough that you are praised by the good; you have failed somewhere in your duty if you are not blamed by the bad.

BORN.

In this city, August 1, to the wife of J. C. Bennett, a son.
In this city, August 3, to the wife of M. Rosenthal, a daughter.
In this city, August 5, to the wife of Tobias Stolz, a daughter.
In Sacramento, August 1, to the wife of Wm. Hook, a son.
In Sacramento, August 4, to the wife of F. Lauser, a son.
In Suisun, July 17, to the wife of Valentiue Wilson, a son.
At North Fork, Plumas county, July —, to the wife of L. Morris, a son.
At Prosper's Ranch, Plumas county, July 23, to the wife of W. F. Scheutze, a son.

MARRIED.

"O married love!—each heart shall own,
When two congenial souls unite,
Thy golden chains inlaid with down,
Thy lamp with heaven's own splendor bright."

In this city, August 1, George Haas to Amelia Gruenhagen.
In this city, August 2, D. H. Jackson to Orrie Gale.
In this city, August 3, Frank Ducotey to Elizabeth Krausgrill.
In this city, August 4, Henry Von Bremen to Augusta Otto.
In this city, August 4, Christian F. Runger to Margaret F. Frey.
Near Sacramento, August 1, John M. Dickerson to Mary P. Barnes.
In Sacramento, August 4, Jas. S. Young to Nancy O. Russel.
In Fairfield, Solano county, T. J. Corning to Lewann Pierson.
In Stockton, August 1, Ed. Holland to Kate Bell.
In Virginia City, July 28, Harry Roff to Mary Corcoran.
In Virginia City, August 1, P. A. Wagner to Amelia Sadler.

DEPARTED.

"Death is not dreadful; to a mind resolved,
It seems as natural as to be born!"
"Man makes a death, which Nature never made."

In this city, August 5, James H, son of J. H. and Rebecca Jennings, aged 7 weeks.
In this city, August 4, Mildred, only daughter of D'Alva and Elizabeth F. Mosse, aged 10 months and 9 days.
In this city, August 4, Thomas F., infant son of J. H. and Mary Jane Bogle, aged 1 month and 10 days.
In this city, August 3, Granville A. Whitney, a native of Boston, Mass., aged 38 years, 9 months and 18 days.
In this city, August 3, Nellie, daughter of Jacob and Mary E. Lennen, aged 6 years and 4 months.
In this city, August 3, William Henry Atkinson, a native of Ireland, aged 35 years.
In this city, August 6, Chr. Stadtfeldt, a native of Weisbaden, Germany, aged 29 years, 11 months and 6 days.
In this city, August 6, Patrick Higgins, aged 34 years.
In this city, August 6, Annie G, infant daughter of Henry and Margaret Hildebrandt, aged 1 year and 15 days.
In this city, August 3, Elizabeth, daughter of H. A. and M. G. Charles, aged 2 years.
In Suttersville, August 4, Eliza Kelser, aged 13 years and 10 months.

A Challenge to the Clergy.

To the Clergymen of the Pacific Coast:

REV. GENTLEMEN:—I hereby extend a challenge to any one of you whom your religious organization will endorse as being capable of defending your articles of faith, to meet me either in this city or in Sacramento, San Jose, Marysville, or Napa City, in oral discussion on the following questions:

1. *Do the spirits of the departed possess power to return and communicate intelligently with their friends in the earth-life?*

I taking the affirmative, you the negative. Discuss two days.

2. *Are the teachings of Spiritualism immoral in their tendencies, as compared with the teachings of the Bible and Christianity?*

You to take the affirmative and I the negative. Discuss two days.

An early reply is desired.

Yours respectfully, BENJAMIN TODD.

The following personal invitation has also been addressed:

SAN FRANCISCO, April 2, 1867.

REV. MR. DWINELL:

SIR:—In the Sacramento *Union* of recent date, I saw the report of a discourse delivered by you, in which you speak in a manner highly derogatory of Spiritualism. I herein challenge you to meet me in an oral discussion, either in Sacramento or in this city, to continue four days, upon the following questions:

1. *Do the spirits of the departed possess power to return and communicate intelligently with their friends in the earth-life?*

I taking the affirmative, you the negative. Discuss two days.

2. *Are the teachings of Spiritualism immoral in their tendencies, as compared with the teachings of the Bible and Christianity?*

You to take the affirmative, and I the negative. Discuss two days.

An early reply is desired.

Yours respectfully, BENJAMIN TODD.

We intend to keep the above in a conspicuous place, because some have imagined that the challenge had been withdrawn on account of the temporary absence of Mr. Todd on a lecturing tour in Oregon. It will not be withdrawn for any reason except illness. M.

CARTES DE VISITE of DR. BRYANT may be obtained at this office—price twenty-five cents.

IMPORTANT NOTICE.

ANOTHER DOCTOR IN THE FIELD!

DR. H. A. BENTON

Has been doing many wonderful things in this city during the past two years; and, as his practice is fast increasing at the office, he finds it difficult to attend to all the outside calls. He has therefore concluded to invite DR. R. H. OLMSTED to join him. DR. OLMSTED is a gentleman who has been for eighteen years successfully treating obstinate cases—the past eight years at Napa City—with Water, Electricity, and the Magnetic Forces, (and, when needed, ECLECTIC Remedies—he being a graduate of that school). He is also the seventh son of a celebrated physician. Having a powerful organization, his magnetic hands, like magic, dispel pain and disease in a wonderful manner. He is also a NATURAL BONE-SETTER, and perfectly familiar with the anatomy of the system, and many deformities have been relieved and regulated by him.

DR. OLMSTED has associated with DR. H. A. BENTON, the Medical Electrician and Homœopathist,

Office, 314 Bush street, San Francisco,

who, having all the necessary facilities, such as the PATENT ELECTRO-CHEMICAL, SULPHUR, VAPOR, HOT AIR, and MEDICATED

BATHS,

which aid in curing all curable diseases, whether acute or chronic, and, with the combined skill, and the aid of an excellent LADY ASSISTANT, give an assurance of CURE to many, benefit to all, and injury to none.

N. B.—Terms for treatment within reach of all.

Office Hours, from 9 A. M. to 8 P. M. Sundays, by appointment. 21

ALAMEDA FERRY.

FROM PACIFIC STREET WHARF,

Connecting with the

San Francisco and Alameda Railroad.

THROUGH TO HAYWARD'S BY BOAT AND CARS.

Only Twelve Miles from Warm Springs.

UNTIL FURTHER NOTICE, THE HOUR of departure, except on Sundays, will be as follows:

SAN FRANCISCO.	ALAMEDA.	SAN LEANDRO.	HAYWARD'S
7.30 A. M.	5.10 A. M.	4.50 A. M.	4.30 A. M.
9.30	7.40	7.15	7.00
1.30 P. M.	9.35	9.15	9.00
4.30	1.35 P. M.	1.15 P. M.	1.00 P. M.
6.15 Freight.	4.35	4.15	4.00

SUNDAY TIME.

SAN FRANCISCO.	ALAMEDA.	SAN LEANDRO.	HAYWARD'S.
9.00 A. M.	9 00 A. M.	8 45 A. M.	8.30 A. M.
11 15	11 15	11 00	10.45
1 30 P. M.	1.40 P. M.	1 20 P. M.	1 00 P. M.
4.30	4 40	4 20	4 00
6 15	6.20	6.00	5.45

Horses, Buggies, and all descriptions of Stock can be taken on the cars to and from Hayward's.

ALFRED A. COHEN,
4 General Superintendent.

OAKLAND FERRY.

FROM THE FERRY SLIP,

CORNER OF PACIFIC AND DAVIS STREETS,

Connecting with the

San Francisco and Oakland Railroad.

UNTIL FURTHER NOTICE, THE TIMES of departure will be as follows (Sundays excepted, when the first trip each way will be omitted):

SAN ANTONIO.	OAKLAND.	SAN FRANCISCO.
5.30 A. M.	5.40 A. M.	6.45 A. M.
6.45	6.55	7.45
7.50	8.00	9.00
9.50	10.00	11.15
12.50 P. M.	1.00 P. M.	2.00 P. M.
2.50	3.00	4.00
4 00	4 10	5.15
5.15	5.25	6.30

EXTRA TRIP SATURDAY NIGHT.

Leaving San Antonio at 6 30, Oakland at 6.40, and San Francisco at 11 30

A line of Freight Boats for Oakland and San Antonio will leave Ferry Wharf, near foot of Market street, daily (Sundays excepted), as follows:

SAN ANTONIO.	OAKLAND.	SAN FRANCISCO.
7 50 A. M.	8.00 A. M.	9 00 A. M.
9 00 A. M.	9 10 A. M.	10 15 A. M.
11.30 A. M.	10.25 A. M.	11.30 A. M.
2.00 P. M.	2 10 P. M.	2 00 P. M.

☞ An EXTRA BOAT to let for Excursions.

A. A. COHEN,
4 General Superintendent.

SAN PABLO AND SAN QUENTIN FERRY.

Through to San Rafael via San Quentin.

FROM VALLEJO AND DAVIS STREETS.

THE FAVORITE STEAMER

CONTRA COSTA,

CAPTAIN.....JOHN T. McKENZIE

Will leave as follows:

SAN QUENTIN.	SAN FRANCISCO.
8 00 A. M.	9 30 A. M.
11 30	1.00 P. M.
2.30 P. M.	5.00

Connecting with Stages for San Rafael, Olima, Tomales, and Bolinas, in Marin county; and also with San Pablo. For further particulars, apply to the Captain on board, or to
4 CHARLES MINTURN, Agent.

Progressive Lyceum Register.

Boston, Mass.—Sunday at 10 a. m., at 544 Washington street. C. H. Rines, Conductor.

Brooklyn, N. Y.—At 3 p. m., in the Cumberland Street Lecture Room, between Lafayette and DeKalb avenues. John A. Bartlett, Conductor; Mrs. Fannie Cohill, Guardian.

Buffalo, N. Y.—In Music Hall Sunday afternoon. Mrs. S. H. Wertman, Conductor; Miss Sarah Brooks, Guardian.

Charlestown, Mass.—At City Hall, at 10½ a. m. Dr. C. C. York, Conductor; Mrs. L. A. York, Guardian.

At Washington Hall, Sunday forenoon. A. H. Richardson, Conductor; Mrs. M. J. Mayo, Guardian.

Chelsea, Mass.—At Library Hall every Sunday at 10 a. m. James S. Dodge, Conductor; Mrs. E. S. Dodge, Guardian.

Chicago, Ill.—Sunday, at Crosby's Music Hall, at 12½ p. m. Dr. S. J Avery, Conductor; Mrs. C. A. Dye, Guardian; J. R. Sleeper, President Literary Circle.

Cincinnati.—Greenwood Hall, corner of Sixth and Vine sts, at 9 a. m. A. W. Pugh, Conductor; Mrs. Lydia Beck, Guardian.

Cleveland, Ohio.—At Temperance Hall, 184 Superior street. J. A. Jewett, Conductor; Mrs. D. A. Eddy, Guardian.

Detroit, Mich.—Conductor, M. J. Matthews; Guardian, Mrs. Rachel Doty.

Dover and Foxcroft, Me.—Sunday afternoon, in the Universalist church.

Foxboro', Mass.—In the Town Hall every Sunday at 11 a. m.

Hamburg, Conn.—John Sterling, Conductor; Mrs. S. B. Anderson, Guardian.

Hammonton, N. J.—Sunday at 1 p. m. J. O. Ransom, Conductor; Mrs. Julia E. Holt, Guardian.

Havana, Ill.—Sunday at 3 p. m., in Andrus' Hall. J. F. Coppel, Conductor; Mrs. E. Shaw, Guardian.

Haverhill, Mass.—Sunday at 10 a. m., in Music Hall. John Reiter, Conductor; Mrs. E. L. Currier, Guardian.

Jefferson City, N. J.—Sunday afternoon in the Church of the Holy Spirit, 244 York street Joseph Dixon, Conductor.

Jersey City, N. J.—At the Church of the Holy Spirit, 244 York street, Sunday afternoon.

Johnson's Creek, N. Y.—At 12 m. every Sunday. Miss Emma Joyce, Conductor; Mrs. H. O. Loper, Guardian.

Lotus, Ind.—F. A. Coleman, Conductor; Eliza M. Huddleston, Guardian.

Lowell, Mass.—Sunday in the forenoon, in the Lee street Church.

Milwaukee—Meets in Bowman Hall, every Sunday at 2 p. m. G. A. Libbey, Conductor; Mrs. Mary Wood, Guardian.

Mokena, Ill.—Sunday at 1 o'clock, in the village schoolhouse. W. Ducker, Conductor; Mrs. James Ducker, Guardian.

Newark, N. J.—Music Hall, No. 4 Bank street, Sunday afternoon at 2 o'clock. Mr. G. T. Leach, Conductor; Mrs. Harriet Parsons, Guardian.

New York City.—Sunday at 2½ p. m., at Ebbitt Hall, No. 55 West 23d street, near Broadway. D. B. Marks, Conductor; Mrs. H. W. Farnsworth, Guardian; E. O. Townsend, Manager of Dramatic Wing.

Osborn's Prairie, Ind.—Sunday morning at Progressive Friends' meeting-house. Rev. Simon Brown, Conductor; S. A. Crane, Guardian.

Oswego, N. Y.—In Lyceum Hall, Sunday at 12½ p. m. J. L. Pool, Conductor; Mrs. Doolittle, Guardian.

Philadelphia, Penn.—Sunday morning at 10 o'clock, at Thompson Street Church, below Front street. Isaac Rehn, Conductor; Mrs. Stretch, Guardian.

Philadelphia, Penn.—Sunday, at Washington Hall, southwest corner of Eighth and Spring Garden streets, at 10 a. m., except July and August, in which the summer recess occurs. M. B. Dyott, Conductor; Arabella Ballenger, Guardian.

At new Hall in Phœnix street, Sunday at 10 o'clock. Prof. I. Rehn, Conductor.

Plymouth, Mass.—Sunday forenoon at 11 o'clock. I. Carver. Conductor; Mrs. R. W. Bartlett, Guardian.

Portland, Oregon.—Meets at Oro Fino Hall every Sunday.

Providence, R. I.—Sunday, at 10½ a. m., in Pratt's Hall, Weybosset street. Conductor, L. K. Joslin; Guardian, Mrs. Abbie H. Potter.

Putnam, Conn.—Sunday at 10½ a. m., in Central Hall

Quincy, Mass.—Sunday at 1¾ p. m.

Richland Center, Wis.—Sunday at 1 p. m. Mr. H. A. Eastland, Conductor; Mrs. Fidelia O. Pease, Guardian.

Richmond, Ind.—In Henry Hall, at 2 p. m. Eli Brown, Conductor; Mrs. Emily Addleman, Guardian.

Rochester, N. Y.—In Black's Musical Institute, (Palmer's Hall,) Sunday afternoon at 2½ p. m. Mrs. Jonathan Watson, Conductor; Mrs. Amy Post, Guardian.

Rockford, Ill.—Sunday, at 10½ a. m., in Wood's Hall. E. C. Dunn, Conductor; Mrs. Rockwood, Guardian.

Rock Island, Ill.—At 10 o'clock, in Norris Hall, Illinois street. W. T. Riggs, Conductor; Mrs. W. T. Riggs, Guardian.

Sacramento, Cal.—At Turn-Verein Hall, Sunday at 2 p. m. H. Bowman, Conductor; Miss G. A. Brewster, Guardian.

San Francisco, Cal.—At Mechanics' Institute Hall. Post street, Sunday at 1½ o'clock p. m. Conductor, John C. Mitchell; Guardian of Groups, Mrs. Whitehead.

Springfield, Mass.—Sunday at 10½ a. m., at Fallon's Hall. B. S. Williams, Conductor; Mrs. M. A. Wyman, Guardian.

Springfield, Ill.—Sunday forenoon at 10 o'clock. Wm. H. Planck, Conductor; Mrs. E. G. Planck, Guardian.

St. Johns, Mich.—Clinton Hall, every Sunday at 11 a. m. E. K. Bailey, Conductor; Mrs. A. F. N. Rich, Guardian.

St. Louis, Mo.—Sunday, at 2½ p. m., at Mercantile Hall. Col. Wm. E. Moberly, Conductor; Mrs. Mary Blood, Guardian.

At Polytechnic Institute, corner of Seventh and Chestnut streets, at 3 p. m. Myron Coloney, Conductor; Henry Stagg, Cor. Sec.

Sturgis, Mich.—Sunday at 12½ p. m., in the Free Church. John B. Jacobs, Conductor; Mrs. Nellie Smith, Guardian.

Troy, N. Y.—In Harmony Hall every Sunday at 2½ p. m. Monroe I. Keith, Conductor; Mrs. Louise Keith, Guardian.

Vineland, N. J.—Sunday at 1 o'clock p. m. Hosea Allen, Conductor; Mrs. Deborah Butler, Guardian.

Willimantic, Conn.—Remus Robinson, Conductor; Mrs. S. M. Purinton, Guardian.

Worcester, Mass.—In Horticultural Hall, Sunday, at 11½ a. m. Mr. E. R. Fuller, Conductor; Mrs. M. A. Stearns, Guardian.

South Danvers, Mass.—In the Town Hall, Sunday at 2 and 7 p. m.

Springfield, Ill.—Every Sunday in the hall.

Springfield, Mass.—The Fraternal Society of Spiritualists every Sunday at Fallon's Hall.

St. Louis.—At Polytechnic Institute, corner of Seventh and Chestnut streets, at 10½ a m and 7½ p. m.

Taunton, Mass.—Sunday, in Concert Hall.

Toledo, O.—Sunday at 10½ a. m. and 7½ p. m.

Troy, N. Y.—Sunday at 10½ a. m. and 7½ p. m., in Harmony Hall, corner of Third and River streets.

Vineland, N. J.—Friends of Progress, Sunday at 10½ a. m.

Washington, D. C.—In Union League Hall, every Sunday, at 11 a. m. and 7½ p. m.

Woburn Centre, Mass.—Bible Spiritualists, Central House Hall.

Worcester, Mass.—In Horticultural Hall every Sunday afternoon and evening.

Lecturers' Appointments and Addresses

ARRANGED ALPHABETICALLY.

PACIFIC STATES AND TERRITORIES.

John Allyn, San Francisco, California.
Mrs. Ada Hoyt Foye, rapping and writing test medium, 124 Sutter street, San Francisco, Cal.
Mrs. C. M. Stowe, lecturer and clairvoyant physician, San Jose, Cal.
Mrs. Anna Barker, San Francisco.
Benjamin Todd, San Francisco, Cal.
Mr. & Mrs. Wm. J. Young, Boise City, Idaho Territory.

ATLANTIC STATES.

J. Madison Allyn, trance and inspirational speaker, Boston.
C. Fannie Allyn, Londonderry, Vt., during July.
Mrs. Sarah A. Byrnes, Lowell, during June. Address, 87 Spring street, East Cambridge, Mass.
Mrs. A. P. Brown, Eden Mills, Vt., June 30 and July 7; Woodstock, June 16 and 23; Bridgewater, June 2; South Reading, June 9. Address, St. Johnsbury Centre, Vt.
Mrs. H. F. M. Brown, P. O. drawer 6325, Chicago, Ill.
Mrs. Emma F. Jay Bullene, 151 West 12th st., New York.
Mrs. Abby N. Burnham, inspirational speaker, Auburndale, Mass.
Warren Chase, 544 Broadway, New York.
Dean Clark, inspirational speaker, Brandon, Vt.
Dr. L. K. Coonley, Vineland, N. J.
Mrs. Marietta F. Cross, trance speaker. Address, Hampstead, N. H., care of N. P. Cross.
Mrs. Hettie Clark, trance speaker, East Harwich, Mass.
Mrs. Sophia L. Chappell, 11 South st., Boston.
Mrs. Augusta A. Currier, Box 815, Lowell, Mass.
Dr. J. H. Currier, 199 Cambridge street, Boston, Mass.
Albert E. Carpenter, Putnam, Conn.
Mrs. Jennett J Clark, trance speaker, Fair Haven, Conn.
Miss Lizzie Doten, Pavilion, 57 Tremont street, Boston.
George Dutton, M. D., Room 25, Postoffice building, Newburgh, N. Y.
Andrew Jackson Davis, Orange, N. J.
A. T. Foss, Manchester, N. H.
Mrs. Mary L. French, inspirational and trance medium, Ellery street, Washington Village, South Boston.
Dr. H. P. Fairfield, Greenwich Village, Mass.
S. J. Finney, Ann Arbor, Mich.
J. G. Fish, Red Bank, Monmouth Co., N. J.
Mrs. Fannie B. Felton, South Malden, Mass.
C. Augusta Fitch, trance speaker, box 1835, Chicago, Ill.
Isaac P. Greenleaf, Kenduskeag, Me.
Mrs. Laura De Force Gordon, Denver City; Col. Ter.
Mrs. C. L. Gade (formerly Mrs. Morris,) trance speaker, 77 Cedar street, Room 8, New York.
N. S. Greenleaf, Lowell, Mass.
Dr. L. P. Griggs, Evansville, Wis.
Dr. M. Henry Houghton, West Paris, Me., until further notice.
W. A. D. Hume, Lowell, Mass.
Lyman C. Howe, inspirational speaker, New Albion, New York.
Mrs. Susie A. Hutchinson, Somers, Conn., during August; Cleveland, Ohio, during September, October, and November.
S. C. Hayford, Coopersville, New York.
Charles A. Hayden, 82 Monroe street, Chicago, Ill.
Miss Nellie Hayden, No. 20 Wilmot street, Worcester, Mass.
Mrs. S. A. Horton, Brandon, Vt.
Miss Julia J. Hubbard, box 2, Greenwood, Mass.
Mrs. F. O. Hyzer, 60 South Green street, Baltimore, Md.
Dr. E. B. Holden, Clarenden, Vt.
Moses Hull, Milwaukee, Wis.
Miss Susie M. Johnson, Milford, Mass.
Dr. P. T. Johnson, lecturer, Ypsilanti, Mich.
W. F. Jamieson, inspirational speaker, Postoffice drawer 6325, Chicago, Ill.
S. S. Jones, Esq., 12 Methodist Church Block, South Clark street, Chicago, Ill.
Harvey A. Jones, Esq., Sycamore, Ill.
Wm. H. Johnston, Corry, Pa.
O. P. Kellogg, lecturer, East Trumbull, Ashtabula Co., O.
George F. Kittridge, Buffalo, New York.
Cephas B. Lynn, inspirational and semi-conscious trance speaker, 667 Main street, Charlestown, Mass.
J. S. Loveland, Sturgis, Mich.
Mrs. E K. Ladd, trance lecturer, 179 Court street, Boston.
Mrs. F. A. Logan, Salina, Onondaga Co., New York.
B. M. Lawrence, M. D., 54 Hudson street, Boston, Mass.
Mary E. Longdon, inspirational speaker, 60 Montgomery street, Jersey City, N. J.
Mr. H. T. Leonard, trance speaker, New Ipswich, N. H.
Miss Mary M. Lyons, inspirational speaker, 98 East Jefferson street, Syracuse, New York.
John A. Lowe, Box 17, Sutton, Mass.
Dr. G. W. Morrill, Jr., trance and inspirational speaker, Boston, Mass.
Loring Moody, Malden, Mass.
B. T. Munn, Skaneateles, New York.
Dr. Leo Miller, Postoffice box 2326, Chicago, Ill.
Mrs. Anna M. Middlebrook, Box 778, Bridgeport, Conn.
Mrs. Sarah Helen Mathews, East Westmoreland, N. H.
Dr. John Mayhews, 50 Montgomery street, Jersey City, New Jersey.
Dr. James Morrison, lecturer, McHenry, Ill.
Mr. & Mrs. H. M. Miller, Elmira, care W. B. Hatch, N. Y.
Prof. R. M. McCord, Centralia, Ill.
Emma M. Martin, inspirational speaker, Birmingham, Mich.
Charles S. Marsh, semi-trance speaker, Wonewoc, Juneau County, Wis.
Mrs. Mary A. Mitchell, inspirational speaker, care of box 221. Chicago, Ill.
Miss Sarah A. Nutt, Lawrence, Kansas.
C Norwood, Ottawa, Ill., impressional and inspirational speaker.
A. L. E. Nash, lecturer, Rochester, N. Y.
J. Wm. Van Namee, Monroe, Mich.
A. A. Pond, inspirational speaker, North West, Ohio.
J. L. Potter, trance speaker, Cedar Falls, Iowa, box 170.
Dr. D. A. Peaze, Jr., Detroit, Mich.
Mrs. Anna M L. Potts, M D., lecturer, Adrian, Mich.
George A. Pierce, Auburn, Me.
Mrs. J. Puffer, trance speaker, South Hanover, Mass.
L. Judd Pardee, Philadelphia, Pa.
Lydia Ann Pearsall, inspirational, speaker, Disco, Mich.
Mrs. Nettie M. Pease, trance speaker and test medium, Detroit, Mich.
A. C. Robinson, 15 Hawthorne street, Salem, Mass.
Dr. W. Ripley, Box 95, Foxboro', Mass.
Dr. P. B. Randolph, lecturer, care box 3352, Boston, Mass.
G. W. Rice, trance speaking medium, Brodhead, Wis.
J. H. Randall, inspirational speaker, Upper Lisle, New York.
Mrs. Frank Reid, inspirational speaker, Kalamazoo, Mich.
Austen E. Simmons, Woodstock, Vt.
Mrs. Fannie Davis Smith, Milford Mass.
Abram Smith, Esq., inspirational speaker and musical medium, Sturgis, Mich.
Mrs. Nellie Smith, impressional speaker, Sturgis, Mich.
Dr. Wm. H. Salisbury, Box 1313, Portsmouth, N. H.
E. Sprague, M. D., inspirational speaker, Schenectady, New York.
Selah. Van Sickle, Greenbush, Mich.
Prof. S. M. Strick, inspirational speaker, Peoria, Ill.
J. W. Seaver, inspirational speaker, Byron, N. Y.
Miss Lottie Small, trance speaker, Mechanic Falls, Me.
Mrs. M. E. B. Sawyer, Baldwinsville, Mass.
Miss Martha S. Sturtevant, trance speaker, Boston, Mass.
Mrs. Mary Louisa Smith, trance speaker, Toledo, Ohio.
H. B. Storer, inspirational lecturer, 75 Fulton street, New York.
Mrs. H. T. Stearns, Detroit, Mich., care of H. N. F. Lewis.
Mrs. M. S. Townsend, Bridgewater, Vt.
Mrs. Charlotte F. Taber, trance speaker, New Bedford, Mass., Postoffice box 394.
J H. W. Toohey, 42 Cambridge street, Boston.
Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank street, Cleveland, Ohio.
Hudson Tuttle, Berlin Heights, Ohio.
James Trask, Kenduskeag, Me.
Francis P. Thomas, M. D., lecturer, Harmonia, Kansas.
N. Frank White, Oswego, N. Y., during June; during July, Seymour, Conn.
Mrs. M. Macomber Wood, 11 Dewey street, Worcester, Mass.
F. L. H. Willis, M. D., Postoffice box 29, Station D, New York.
A. B. Whiting, Albion, Mich.
Mrs. S. E. Warner, Box 14, Berlin, Wis.
E. V. Wilson, Rock Island during June; Galesburg during July Address, Babcock's Grove, Du Page Co., Ill.
Alcinda Wilhelm, M. D., inspirational speaker, care of H. N. F. Lewis, Detroit, Mich.
Prof. E. Whipple, lecturer upon Geology and the Spiritual Philosophy, Sturgis, Mich.
Elijah Woodworth, inspirational speaker, Leslie, Mich.
Mrs. E M. Wolcott, every Sabbath in Danby, Vt. Address, Danby, Vt.
S. H. Wortman, Buffalo, N. Y., Box 1454
E. S. Wheeler, inspirational speaker, 5 Columbia street, Boston.
Mrs. S. A. Willis, Lawrence, Mass., Postoffice box 478.
Lois Waisbroker, Mankato, Blue Earth Co., Minn., care of the Clifton House.
Mrs. N. J. Willis, trance speaker, Boston, Mass.
F. L. Wadsworth, Postoffice drawer 6325, Chicago, Ill.
A. A. Wheelock, trance and inspirational speaker, St Johns, Mich.
Miss Elvira Wheelock, normal speaker, Janesville, Wis.
Warren Woolson, trance speaker, Hastings, N. Y.
Henry C. Wright, care of Bela Marsh, Boston.
Mrs. Mary J. Wilcox, care of Dr. Larkin, 244 Fulton street, Brooklyn, N. Y.
Mrs. Mary E. Withee, trance speaker, 71 Williams street, Newark, N. J.
A. C. Woodruff, Buffalo, N. Y.
Miss H. Maria Worthing trance speaker, Oswego, Ill.
Jonathan Whipple, Jr., inspirational and trance speaker, Mystic, Conn.
Mrs. Juliette Yeaw, Northboro, Mass.
Mrs S J Young, trance lecturer, 208 Tremont street, corner LaGrange, Boston.
Mrs. Faunie T Young, of Boston, trance speaker, 285 South Clark street, Chicago, Ill.

Spiritualist Societies and Meetings.

PACIFIC STATES.

San Francisco, Cal—Friends of Progress. President, Dr. H. J. Payne; Secretary, Dr. John Allyn.

Sacramento, Cal.—Children's Progressive Lyceum, every Sunday afternoon, at Turn Verein Hall, K street. Conductor, H. Bowman; Guardian, Mrs. Brewster.

Portland, Oregon.—First Society of Progressive Spiritualists, every Sunday. Benjamin Todd, Lecturer.

Salem, Oregon.—Friends of Progress. Benjamin Todd, Lecturer.

ATLANTIC STATES.

Baltimore, Md.—The First Spiritualist Congregation of Baltimore on Sundays, at Saratoga Hall, southeast corner of Calvert and Saratoga streets, at the usual hours. Mrs. F. O. Hyzer will speak till further notice.

Bangor, Me.—In Pioneer Chapel, every Sunday.

Boston, Mass.—Miss Lizzie Doten will lecture each Sunday afternoon in Mercantile Hall, 16 Summer street, commencing at 2½ o'clock. Admittance 15 cents.

The Progressive Bible Society, every Sunday, in No. 3 Tremont Row, Hall 58. Free discussion on the Christian Atonement at 10½ a. m. Lecture followed by conference at 3 and 7 p. m. Miss Phelps, regular lecturer.

Spiritual meetings every Sunday at 544 Washington street. Conference at 2½ p. m. Circle at 7½ p. m.

Brooklyn, N. Y.—In the Cumberland street Lecture Room, Sunday at 3 and 7½ p. m.

Charlestown Mass.—First Spiritual Society, at Washington Hall, every Sunday.

The Independent Society of Spiritualists, Charlestown, every Sunday afternoon and evening, at Mechanics' Hall, corner of Chelsea street and City square. Seats free.

City Hall, meetings every Sunday afternoon and evening.

Chelsea.—The Associated Spiritualists of Chelsea, at Library Hall every Sunday afternoon and evening, 3 and 7½ p. m.

The Bible Christian Spiritualists, every Sunday in Winnisimmet Division Hall, Chelsea, at 3 and 7 p. m. Mrs. M. A. Ricker, regular speaker. D. J. Ricker, Superintendent.

Chicago, Ill.—First Society of Spiritualists in Chicago, every Sunday, at Crosby's Opera House Hall, State street. Hours of meeting 10½ a. m. and 7½ p. m.

Spiritual meetings, for intellectual, scientific and spiritual improvement, every Sunday at 10½ a. m., and Tuesday at 7½ p. m., at the hall of the Mechanics' Institute, 155 South Clark street, room 9, third floor, till further notice. Seats free.

Cincinnati, Ohio.—Religious society of Progressive Spiritualists, Greenwood Hall, corner of Sixth and Vine streets, on Sunday mornings and evenings, at 10½ and 7½ o'clock.

Cleveland, O.—Sunday at 10½ a. m. and 7½ p. m., in Temperance Hall.

Dover and Foxcroft, Me.—Sunday forenoon and evening, in the Universalist church.

East Boston, Mass.—In Temperance Hall, 18 Maverick street.

Foxboro', Mass.—In the Town Hall.

Lowell—Lee street Church, afternoon and evening.

Lynn, Mass.—Sunday, afternoon and evening, at Essex Hall.

Hammonton, N. J.—Sunday at 10½ a. m. and 7 p. m., at Ellis Hall, Belleview Avenue.

Haverhill, Mass.—Spiritualists hold meetings at Music Hall every Sunday, at 2½ and 7 p. m.

Jersey City, N. J.—Sunday at 10½ a. m. and 7½ p. m., at the Church of the Holy Spirit, 244 York street.

Louisville, Ky.—Sundays, at 11 a. m. and 7½ p. m, in Temperance Hall, Market street, between 4th and 5th.

Morrisania, N. Y.—First Society of Progressive Spiritualists, in the Assembly Rooms, corner of Washington avenue and Fifth street. Sunday at 3½ p. m.

Newton Corner, Mass.—Spiritualists and Friends of Progress, in Middlesex Hall, Sundays, at 2½ and 7 p. m.

New York City.—The First Society of Spiritualists every Sunday, in Dodworth's Hall, 806 Broadway. Seats free.

At Ebbitt Hall, 23d street near Broadway, on Sundays, at 10½ a. m and 7½ p. m. H. R. Storer, Secretary.

Oswego, N. Y.—Sunday at 2½ and 7½ p. m., in Lyceum Hall. West Second, near Bridge street.

Philadelphia, Pa.—In the new hall in Phœnix street, every Sunday afternoon, at 3 o